THE MASNAVI

BY JALALU 'D-DIN RUMI

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COMMENTARY

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TRANSLATED FOR THE FIRST TIME FROM THE PERSIAN INTO PROSE, WITH A COMMENTARY

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IN TWO VOLUMES

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NOTES TO PREFACE

1. "A leading rein;" lit., "a toggle in his nose," "mihār-e bīnī-e ū." The "mihār" is a wooden toggle placed in the septum of a pack-camel's nose and having the leading rein fastened to it.

2. Lit., since the moving cause is the advantages of men, for the sake of which they take suitable action.

3. From the Qur'ān, xv. 21.
That is, every blessing is sent down by God in the measure fixed by His will and judgment.

4. *i.e.*, everything must be in the proper measure *Cf.* the illustration of the camel's toggle.

5. From the Qur'ān, lv. 6.
That is, God has raised up the Heaven as the place whence His mandates and decrees are issued, and He has established a balance in which the merits and capacities of all things are weighed, so that to each thing may be adapted in due measure that which is suited to its individual merits and capacities.

6. "The world of creation," "'ālam-e khalq," is the material world. Those persons who have been changed from it, *i.e.*, who have ceased to have any part in the material world, including their own bodies, and have given up their human nature, "nāsūt," and become as the Universal Spirit, in which position they are possessed of all things, are the prophets and saints.

7. From the Qur'ān, ii. 208.

8. "Wa-man lam yadhuq lam yadri."
i.e., He who is not in the state of the prophet or saint cannot have a real feeling of that state: such appreciation as he may have is only intellectual.

9. *Cf.* the Qur'ān, v. 59:
"O you who believe! should any of you desert His religion, God will then raise up a people whom He loves, and who love Him."
The Author takes the two expressions from this verse, simply, in order to contrast the love of God, which is real, eternal, and absolute, with the love of man towards Him, which is unreal, adventitious, and relative, and depends for its manifestation upon God's antecedent love.
From this Preface it would appear that the Author is first shewing what are the conditions of the undertaking of a work, and next that he is implying that during the two years' intermission between the conclusion of the First Book and the commencement of the Second he has not come under those conditions. God has, we must infer, not given him any inkling of the advantages which would result from the continuation of the work. From what is said in the Proem to the First Story we see that the immediate cause of the postponement was the religious seclusion of Ḥusāmu 'd-Dīn Ḥasan his spiritual assistant and appointed successor, to whose spiritual influence and inspiration he ascribes the composition of the work. Hence, comparing this with the Preface, we must infer that the Author means that God, acting in accordance with His will and judgment, has employed the withdrawal of Ḥasan's interest in the continuation of the work as a means of causing its postponement. However far the ultimate, occult reasons of God for the occurrence of an act may be communicated to the saint, we must conclude from the Author's words and from the subsequent quotation, "And God gives without measure to whom He will," that when they *are* communicated, the inspiration vouchsafed,—here, we are to understand, through Ḥasan,—is to the Author, as a saint, without measure.

NOTES TO PROEM

1. The composition of the Maṣnavī was undertaken at the suggestion of Chelebī Ḥusāmu 'd-Dīn Ḥasan, whom, on the death of Shaikh Ṣalāḥu 'd-Dīn Farīdūn, Rūmī had appointed his assistant and successor. The First Book of the Maṣnavī was completed in 1261 A.D., Ḥusām serving as amanuensis, and the Second Book was not begun till 1263 A.D., owing to Ḥusām's grief at the death of his wife.

From the distichs which follow we must infer that during this interval of two years Ḥusām had no interest in worldly concerns or in the continuation of the Maṣnavī: that he was the object of "Tajallī," *i.e.*, of the manifestation of the divine Essence, Attributes, and Deeds, in which his own essence, attributes, and deeds had become effaced. The Ṣūfī saint is not always in this condition; he is sometimes in the opposite condition called "Istitār," "Enveilment," in which he resumes his interest in the affairs of men for their advantage and improvement.

In the following distichs Rūmī implies that the composition of the Maṣnavī was possible only through the spiritual influence and inspiration of Ḥusām, and that the continuation of it depended upon the latter's resumption of interest in it.

2. The Author means either that a time has been required before the latent power of expression could be evolved, or else before the latent knowledge of divine mysteries could be evolved and expressed. The former sense follows from B. U.'s interpretation of the following distich; the latter, from that of the T. Com.

3. This distich, according to B. U., means, until divine mysteries are disclosed the latent power to express them cannot be evolved.

The Author implies by the following distichs that these divine mysteries could be disclosed only through the awakening influence of Ḥusām's resumption of interest in the work.

According to the T. Com. the sense is that until the spiritual faculties are awakened, there will be no eagerness for the evolution and expression of the divine mysteries which are in the soul. In this also it is implied that the awakening of the spiritual faculties depends upon the renewed interest of Ḥusām in the work.

4. Ẕiyā'u 'l-Ḥaqq means "Light of God," and Ḥusāmu 'd-Dīn, "Sword of Religion." Both are honorific designations of Rūmī's assistant and successor, Ḥasan.

5. "The pinnacle of the Heavens" means the world of the Deity and of divine mysteries.

6. *i.e.*, the spiritual prototypes of all things, "the fixed essences," "a'yān-e s̱ābita," and the Attributes and Essence of God.

7. *i.e.*, without his presence and awakening and inspiring spiritual influence the spiritual and divine mysteries latent in the Author's soul could not be evolved and expressed. The distich is parenthetically explanatory.

8. *i.e.*, from the world of the Deity to the world of humanity.

9. The T. Com. takes pains to prove that "istiftāḥ" may signify "iftitāḥ," *i.e.*, simply, "opening, beginning." "Istiftāḥ," however, has all the senses here of "opening, seeking to open, seeking assistance, victory or success"; and the T. Com. loses all the force and comprehensiveness of these equivalents by his inter-

pretation and by his supposing, notwithstanding the words in the preceding distich, "When he returned," that the word "return" in this refers to the resumption of the Maṣnavī.

The sense, "opening," refers to the fact of the resumption of the Maṣnavī after Ḥusām's return to the material world; and the senses "seeking to open, seeking assistance, victory or success" express the Author's implied trust that Ḥusām's presence and spiritual influence will enable him to re-open the Maṣnavī, and assist him and ensure him victory and success, *i.e.*, divine grace, "fatḥ," in the composition of it.

10. "This business and gain;" *i.e.*, this dealing with spiritual and divine mysteries and the spiritual gain to be derived through it.

11. Corresponding with the year 1263 A.D.

12. "A nightingale;" *i.e.*, Ḥusām. A prophet or saint is called a nightingale because he is a passionate lover of God as the nightingale is of the rose.

13. *i.e.*, he captured spiritual truths for the Maṣnavī in the spiritual and divine world as the falcon captures its quarry in this. The Author, as before remarked, ascribes the Maṣnavī to the spiritual influence and knowledge of Ḥusām.

14. *i.e.*, May Ḥusām be ever in close communion with God, and the object of the manifestation of the divine Attributes and Nature, and may he, the Gate to spiritual and divine mysteries, be ever ready to guide and teach the people; or perhaps, may he ever live to do so.

15. *i.e.*, the bane which acts against the spiritual guide and teacher is the cupidity and sensuality of the people.

16. *i.e.*, draught upon draught of spiritual and divine knowledge which the people might enjoy.

17. *i.e.*, abandon greed and subject yourself to rigid discipline, in order that you may see with the eyes of the spirit the spiritual and divine world.

18. "That world;" *i.e.*, the spiritual and divine world.

19. *i.e.*, the carnal soul is the very flame of hell. It also, as the flame of hell, is insatiable. *Cf.* the Qur'ān, l. 29:

"On that day will we cry to Hell, 'Art thou full?' And it will say, 'Are there more?'"

20. "A partition between two states," or "a space which separates two things," "barzakh." This word in its religious acceptation is interpreted by some as the state or place of departed souls; by others as the place of the dead, the grave. It is thus used as the state or place which intervenes between the state or place of the living and the future state or place as decided at the Resurrection. In its Ṣūfī acceptation, however, it is defined, by 'Abdu 'r-Razzāq in his Dictionary of the Technical Terms of the Ṣūfīs as follows: "Huwa 'l-ḥā'ilu baina 'sh-shai'ain. Wa-yu'abbaru bi-hi 'an 'ālami 'l-mithāli, 'l-ḥājizi baina 'l-ajsāmi 'l-kathīfati wa-'ālami 'l-arwāḥi 'l-mujarradati: a'ni, 'd-dunyā wa-'l-ākhira;" "It is a partition between two things. And by the term is designated 'the World of Cognitions,' the partition between dense bodies and the World of Immaterial Spirits: that is, between this world and the future world." Now, since "the World of Cognitions" is the world of the "heart" or "rational soul," *i.e.*, of "qalb, dil," or "nafs-e nāṭiqa," and this is the partition or connecting link between the "body" (together with the "carnal soul"), "badan (and nafs)," and the "spirit," "rūḥ," I think we may surmise that the Author means by "jahān," (the world), not "the material world," but "the World of Cognitions," or "the heart or rational soul," which constitutes the essential nature of man. Hence, by

"world" the Author means practically "man," who in his essential nature of heart or rational soul is the partition or connecting link between the body together with the carnal soul, and the spirit.

Shaikh Afẓal, quoted by B.U., surmises that "jahān," "the world," means the spiritual world of the future life which is as a connecting link between the material world and the world of the Deity, but this does not harmonize with the context. That "jahān" can scarcely have the sense of "the material world or the world of the carnal soul" is shown, I think, by the consideration that the world of the carnal soul cannot be said to be "barzakh," "an intervening state or place," for between what two states or places does it intervene except between the absolutely material body and the heart? It is rather an extreme, to which is opposed the world of spirit. "Man" in his essential nature of heart or rational soul, which lies between the carnal soul and the spirit, must be the intervening state or place between these two. This view is supported by the Author's evident intention, as set forth in the following distichs, to show how man may vacillate between the carnal soul and the spirit, and to warn him against inclining to the former. Both "'ālam" and "dunyā" besides their sense of "world" mean "the people of the world," and although "jahān" is not given this sense by the dictionaries, I think we may assume it, especially as "jahān-e kihīn," "the small world," means the microcosmos, man. The T. Com. after saying that the material world, as something neither properly existent nor inexistent, intervenes between contingent or potential existence, "imkān," and the necessary existence of the Deity, "vujūb," speaks of the esoteric sense of "barzakh" as that given by 'Abdu'r-Razzāq.

He afterwards proceeds to state that the essential "barzakh" is man, who embraces all things in himself, (*i.e.*, I presume, is "jahān-e kihīn"), and who is as a straight line between necessary and contingent existence, between supreme power and servitude, and between spirituality and sensuality. By this he

appears to support my view that "jahān" means "man."

B.U.'s view that this world lies between heaven and hell, inasmuch as the good deeds of man by appearing in the form of the delights of heaven make it heaven for him, whilst his evil deeds by appearing in the form of the tortures of hell make it hell for him, scarcely harmonizes, I think, with the Author's intention.

21. By "the eternal light" is meant the spirit which proceeds from the Spirit of God. By "the base world" is meant here the world of body and carnal soul. The partition between these two is the world of cognitions, the heart or rational soul.

22. By "pure milk" is meant the spirit, and by "streams of blood," which are essentially impure, the carnal soul.

23. By "you" is practically meant here "man" in his essential nature of heart or rational soul. The heart occupying a middle position between the spirit and the carnal soul may incline to either. When it inclines to the carnal soul more than is absolutely necessary the spirituality of the man is deteriorated by the admixture of sensuality with it, and his sensual nature is so far strengthened. This is what the Author means by saying that his milk becomes blood.

24. *i.e.*, he ate the forbidden fruit, which Muslims believe to have been wheat.

25. Lit., "was a chain, or pillory, round the neck of his carnal soul."

26. The T. Com. says that it is established by Tradition that Adam wept so copiously that the tears in addition to furrowing his cheeks formed streams which flowed through the valleys of Ceylon (where he fell after the exclusion from Paradise), and that the tears caused pinks and other plants to grow. It should be noted that Muslims believe Eden to have been a celestial Paradise.

27. Since Adam was a prophet, and therefore a Perfect Man, "Insān-e Kāmil," he was as the eyes of God, and hence a venial sin committed by him, compared with one committed by a man of the commonalty, was in its effect as a hair in the eyes compared with a hair on any other part of the body. *Cf.* the following distich.

28. "Had taken counsel;" *i.e.*, possibly, with the angels in Paradise.

29. *Cf.* the Qur'ān, vii. 22:
"They said, 'O our Lord, we have dealt unjustly with ourselves: if Thou do not forgive us and have pity on us, we shall surely be of those who perish.'"

30. *i.e.*, you should seek the help and protection of a spiritual guide, a friend of God Who is the Sun of Truth or real Being,

31. *i.e.*, closes his eyes to all save God.

32. Because the friend of God, the spiritual guide, the Ṣūfī saint, is as the Universal Spirit, and his essence and attributes are effaced in the Essence and Attributes of God.

33. *i.e.*, as a fur cloak is necessary for protection against the winter, and not against the spring, so retirement is necessary for security against the thought of all things other than God, and not against the thought of the Ṣūfī saint. (See Note 32).

34. *i.e.*, particularly, "the road of God."

35. Lit., "became laughing or smiling with;" *i.e.*, became familiar with.

36. "Huntsman;" *i.e.*, seeker of spiritual and divine knowledge.

37. *i.e.* metaphorically, abstain from vexing his heart, or you will suffer from spiritual blindness.

38. *i.e.*, do not by your words vex the heart of the spiritual guide who is as your eyes, lest the eyes of your spirit be injured.

39. *Cf.* the Tradition, "Al-mu'minu mir'ātu 'l-mu'min;" "The believer is the mirror of the believer." *i.e.*, all believers are brothers and in sympathy with one another; hence one can see his own moral attitude reflected as it were in the suitably responsive attitude of another. Thus if the words or acts of one are good he will see their character in the attitude of another, and *vice versa.* In the latter case the other will observe the command of religion to enjoin what is right and forbid what is wrong, "amr-e ma'rūf va-nahy-e munkar." The believer will therefore abstain from vexing or offending his friend lest the latter be deterred from this good office.

40. In your troubles and difficulties on the Ṣūfī Path the state of your soul is clearly seen by the spiritual guide, and he can show you it and teach you to improve it.

I read "ḥuzan," (the plural of "ḥuzna"), "rugged mountains; troubles, difficulties;" not "ḥazan," "grief."

41. *i.e.*, do not disturb the spiritual guide by unfitting words, otherwise his teaching will be prevented.

42. *i.e.*, in order that the spiritual guide's teaching may not be hindered and lost to you, you must always abstain not only from all unfitting words, but also as much as possible from speech generally.

43. *i.e.*, as the earth submissive to the influence of the spring develops all its latent beauty, so the novice who is submissive to the spiritual guide will develop through his influence all the spiritual beauty which is latent in him.

44. *i.e.*, metaphorically, no spiritual development can be derived from a bad friend, and what one has in one's soul is best concealed from him.

Literally, by the tree's drawing its head and face under cover is meant its holding back its leaves and blossoms in the autumn and winter.

45. Lit., "is an exciting of calamity."

46. "The Companions of the Cave;" *i.e.*, the Seven Sleepers of Ephesus, the story of whom is told in the Qur'ān., xviii. 8-25.

47. Lit., "was expended on Decius."

48. *i.e.*, sleep is as wakefulness when the sleeper is associated only with wisdom and spiritual knowledge, because through such sleep he has no fear of losing his spiritual knowledge. Such sleep is not the sleep of carelessness and ignorance which comes from association with the foolish and ignorant. The person who is associated with wisdom and spiritual knowledge is more awake when asleep than he who is associated with a foolish and ignorant person is when awake.

B. U. explains that the sleep of neglect as to all things other than God is wakefulness when it is associated with knowledge of God; I think, however, that real sleep is indicated here.

Verse 17 of Ch. viii of the Qur'ān reads:

"And you would have deemed them awake, though they were sleeping; and we turned them to the right and to the left."

Baiḍāwī upon this says: "Because they slept with their eyes open."

49. *i.e.*, when the worldly and sensual present themselves in the darkness of their ignorance and error, the spiritual conceal themselves to avoid all association with them, and keep as it were within themselves, not allowing their spirituality any association with the sensuality of the former. Literally, the distich refers to the coming of the crows and the disappearance of the nightingales in the winter (literally, in "January," "Bahman").

50. *i.e.*, this part of the world where we are.

51. *i.e.*, the point at which it rises is invariable, being the soul and intellect.

52. *i.e.*, the perfect and best spiritual and divine knowledge of the prophet or saint.

53. Alexander the Great, called "The Two-Horned," says Rodwell, from his expeditions to the East and West.

"He seems," continues Rodwell, "to be regarded (in the Qur'ānic account) as invested with a divine commission for the extirpation of impiety and idolatry." According to the most general view he was a prophet. *Cf.* the Qur'ān, xviii. 88, 89:

"Then followed he a route,

Until when he reached the place of rising of the sun he found it to rise on a people for whom we had made no veil besides it."

The T. Com. understands this people to have been an exalted people, and this conclusion seems warranted by the sense apparently attached to the people of the setting sun in verse 84. By "the place of rising of the sun," "maṭla'-e shams," the Author means the heart or spirit, which for him who has reached Ṣūfī perfection is the place in which spiritual and divine knowledge is manifested. See the last distich but one. The word, "maṭla'," in its most general Ṣūfī sense is defined by 'Abdu'r-Razzāq as follows:

"Huwa maqāmu shuhūdi 'l-Ḥaqqi fī kulli shai'iṇ mutajalliyaṇ bi-ṣifāti-hi 'llatī dhālika 'sh-shai'u maẓharu-hā;"

"It is the position in which God is seen manifesting Himself in everything by that Attribute of which that thing is the exponent."

This "position" or "maqām," "maṭla'," agrees with the "maṭla'-e shams" of the distich, since "to come to the heart," *i.e.*, "to become ṣāḥib-dil," "a master of heart" or Ṣūfī Adept, is to reach this position, "maqām," where in everything is seen the divine Attribute of which that thing is the exponent.

The Author implies that even as Alexander reached the land of the rising sun after leaving that of the setting sun, so the exalted position referred to may be gained after the Ṣūfī aspirant has by rigid discipline and devotion got free from the influence of the carnal soul, which inclines only to sensible objects. *Cf.* the Qur'ān, xviii. 84, 85:

"Until when he reached the place of setting of the sun, he found it to set in a miry fount; and hard by he found a people. We said, 'O Dhu'l-Qarnain, either chastise or treat them generously.'"

Dhu 'l-Qarnain (in Persian Ẕu'l-Qarnain) means the Two-Horned.

54. *i.e.*, you will everywhere be illumined by the divine manifestations.

55. *i.e.*, in every sensible object you meet you will see the divine Attribute of which that thing is the exponent. *Cf.*, in an esoteric sense, the Qur'ān, ii. 109: "And wherever you turn, there is the face of God."

56. "The rising suns" are "the manifestations of the divine Attributes," "tajalliyāt;" and "sunset" is "the enveilment of the divine Attributes by the sensible objects of the material world," "istitār." The hemistich means that when you have become a Ṣūfī Adept, "tajallī" will take the place of the condition of "istitār" to which you had been before subject: *i.e.*, in every sensible object you meet you will see the divine Attribute of which that thing is the exponent and veil. 'Abdu 'r-Razzāq defines "maghribu 'sh-shams," "sun-set," or "the place of sun-set," as follows:

"Huwa istitāru 'l-Ḥaqqi bi-ta'aiyunāti-hi, wa-'r-rūḥi bi-'l-jasad;"

"It is the enveilment of God by His individualisations, and of the spirit by the body."

57. The bat-like senses, are the external senses, which are blind to spiritual and divine things and love the darkness of the material, sensible world. The pearl-scattering senses are the spiritual senses which perceive

and are rich in spiritual and divine truths. The meaning of the distich is that whilst the external senses incline to the condition of "istitār," the spiritual senses incline to that of the reception of "tajallī;" or, in other words, whilst the external senses incline to sensible objects, the spiritual senses incline to the divine Attributes of which those objects are the exponents. See Note 56.

58. "Cavalier" is here equivalent to "man," who in his essential nature of "heart" or "rational soul," "qalb, dil," or "nafs-e nāṭiqa," is mounted, as it were, on the "nafs," the "carnal or animal soul." *Cf.* 'Abdu 'r-Razzāq under "Qalb":

"Wa-'r-rūḥu bāṭinu-hu, wa-'n-nafsu 'l-ḥaiwānīyatu markabu-hu wa-ẓāhiru-h";

"And the spirit is its inner being, and the animal soul is its mount and outer being."

The meaning of the distich is that though man is mounted in this way on the animal soul, he should be ashamed to let it swell the throng of those animal souls which follow the way of the external senses. He should seek to raise it by rigid discipline and devotion to the position of heart.

'Abdu 'r-Razzāq uses the word "markab," which signifies any kind of mount or vehicle, but the Author by using the word "khar," "ass," implies that it is only the animal or carnal soul unregenerate which follows the road of the external senses.

59. The five inner senses are not as the T. Com. says the intellectual faculties, but, as B.U. informs us, the spiritual senses, or senses of the heart or spirit, by which, when illumined through the purification of the external senses, and the use of "ẕikr," "the recital of the Names of God," and "murāqaba," "contemplation," spiritual and divine mysteries can be discerned. In fact, as will be explained more fully in later Notes, Ṣūfī "thought," "fikr," is not intellectual thought, but is the spiritual intuition, "rūyat," which comes

from "ẕikr," and "murāqaba." See Notes (after this Proem) 56, 57, 476, 479; and 37.

60. *i.e.*, the sensual will not be estimated at the same value as the spiritual.

61. *i.e.*, the food of the senses is that which darkens the heart and spirit.

62. "A Sun;" *i.e.*, the Spirit of God.

63. *i.e.*, O you whose senses have become illumined by communion with the spiritual and divine world.

64. *Cf.* the Qur'ān, xxviii. 32:
"Put your hand into your bosom; it shall come out white, (but) without hurt."
This refers to the miracle of the white hand of Moses, "yad-e baiẕā," so often alluded to. The meaning of the hemistich is that the Ṣūfī Adept should illumine the world with the light of the spiritual knowledge which he has in his heart from communion with the spiritual and divine world.

65. As a Sun of spiritual and divine knowledge the Ṣūfī Adept, "'Ārif," is endued with the divine Attributes, in which his own have become effaced.

66. That attribute being the dispelling of sensible darkness by sensible light.

67. The 'Arif is "a Sun" by diffusing the light of spiritual and divine knowledge among the people; "a Sea," by including in himself the real and essential natures of all things, which are as the waves in the Sea of the Universal Spirit, to the position of which the 'Ārif's spirit has attained.

68. The 'Ārif is "Mount Qāf" in firmness and constancy in spiritual and divine knowledge, and in the quality of comprehending within himself the whole world in its real and essential nature, as Mount Qāf, according to ancient belief, surrounded the whole world.
He is the "'Anqā," a fabulous bird anciently supposed

to inhabit Mount Qāf, because even as that bird is said to be existent as to name, but inexistent in body,—*i.e.*, not to be found in the body—"maujūdu 'l-ism, ma'dūmu 'l-jism," so the 'Ārif is known by name, but his real nature cannot be gauged.

69. The Author has implied in the preceding distich that the essence or real nature of the 'Ārif cannot be described by any terms applied to him. He is a spirit, or rather, the Universal Spirit. It is now said that the spirit is associated with knowledge and intellect, by which are meant here spiritual and divine knowledge, and the instrument by which it is obtained, namely Ṣūfī thought, which is the intuition of this knowledge. (See Note 59). The spirit has nothing to do with language, which is only a mere sensible symbol.

70. After addressing the 'Ārif as the Universal Spirit, and speaking of his essence as inscrutable, the Author passes to the consideration of the Deity, in whom the 'Ārif is effaced both as to attributes and essence.

The Deity in His Essence as absolute Unity is spoken of as without colour and form, because colour and form belong to material objects. At the same time His essence is the cause of all the forms of the visible world, which are the exponents of the Attributes necessitated by the Essence.

71. The T. Com. takes pains to explain the tenets of the "Assimilator," "Mushabbih," and to show that he is "one who denies the absolute Unity of existence," and may therefore be opposed to "him who confesses the Unity," "Muvaḥḥid;" but I think the context indicates that we should reconcile from the other side, and take "Muvaḥḥid" in the sense of "Munazzih," "one who declares God in His absolute Unity to be entirely free from all things," and who is therefore opposed to the "Mushabbih," who likens God to something either material or immaterial. But the Author is, I think, not opposing the "Muvaḥḥid" here to the "Mushabbih"

as the true believer to the heretic. He is rather taking the two attitudes of "tanzīh," ("declaration of the exemption of God in His absolute Unity from all things"), and "tashbīh," ("the likening of God to things of which we have cognizance"), as attitudes which may each at different times be assumed by the 'Ārif or Ṣūfī Adept.

"Tanzīh" is the attitude of him who confesses the Unity of God, and His exemption in His absolute Unity from all things. That person is thus in a way enveiled from the creation.

"Tashbīh," on the other hand, is the attitude of him who by assimilating God to something not supernatural is in a way veiled from Him by the natural. Neither attitude alone can constitute the 'Ārif; both are necessary together, and both together are, as it were, conjoined in one, so that he is not veiled from the creation by the absolute Unity of God, nor from the absolute Unity of God by the creation. But the 'Ārif if he assume more the attitude "tanzīh," may be bewildered at the multiplicity and multifariousness of the forms under which the absolute Unity which he confesses is manifested; and if he assume more the attitude "tashbīh," he may be bewildered at the thought that all the manifold and multifarious forms of which he has cognizance should be manifestations of an absolute Unity. "Tashbīh," it should be added, is often used in the Qur'ān, as, *e.g.*, when God is called "As-Samī'," "The Hearer," by which he is likened to an earthly being who hears. With the 'Ārif, however, all human attributes are exponents of the divine Attributes, and these are all resolved into the absolute Unity of the Essence.

72. *i.e.*, sometimes God, by raising the veil of the multiplicity and multifariousness of the Forms or Individualizations, and manifesting the beauty of His Unity to the Assimilator, makes him incline to "tanzīh;" and sometimes the beauty of the Forms or Individualizations which are the veils of God

distract the Confessor of the Unity and incline him to "tashbīh."

73. Since the words in italics are part of an Arabic ode by Rūmī, the name "Abu 'l-Ḥasan," "Father of Ḥasan," or "Father of the beautiful one," have been supposed to apply to him; but, says the T. Com., "none of the Commentators know why he adopts this designation." He might possibly, I think, have applied it to himself as the spiritual father of Ḥusāmu 'd-Dīn Ḥasan, his assistant and appointed successor. Or, since he says in a later line, "Kullu shai'iṉ min-kum 'indī ḥasan," "Everything from you is beautiful to me," the term may be vocative and applied to the person addressed as the father or possessor of these beautiful things. The subject of "says" would then be any 'Ārif. The sense of the distich, which must be taken in connection with the succeeding one, is that sometimes the 'Ārif addresses God under the form of an earthly beauty, and in so doing he ascribes certain qualities to Him and likens Him to certain things, by the beauty of which he is, as it were, for a time distracted or led astray. (See the last distich and Note 72). He is thus in "tashbīh."

74. *i.e.*, sometimes the 'Ārif's attributes and essence are effaced in the Attributes and Essence of God, and in this way he declares God to be the only existent being, and, in His absolute Unity, to be exempt from all things.

75. *i.e.*, the sensible eyes cannot see God, and they are therefore in agreement with the sect called "Mu'tazila," "Seceders," who assert that the sensible eyes cannot see God. B.U. says they hold God cannot be seen at all either in this world or in the future. (See the next distich). The Mu'tazila, or Seceders, were so called because they seceded under Wāṣilu 'bnu 'Aṭā from Ḥasanu 'l-Baṣrī. This happened in 110 A.H.

The Mu'tazila hold that God is eternal, and that eternity is the peculiar property of His Essence; but

they deny the existence of any eternal attributes (as distinct from His Nature). For they say, He is Omniscient as to His Nature; Living as to His Nature; Almighty as to His Nature; but not through any knowledge, power, or life existing in Him as eternal attributes; for knowledge, power, and life are part of His Essence, otherwise, if they are to be looked upon as eternal attributes of the Deity, it will give rise to a multiplicity of eternal entities.

They maintain that He cannot be beheld by the corporeal sight. They also maintain that man has perfect freedom; is the author of his actions both good and evil, and deserves reward or punishment hereafter accordingly. They believe also that the Qur'ān is created. For further information see Hughes's Dictionary of Islām, from which these notices have been taken.

76. "The eyes of the intellect," "dīda-ye 'aql." "'Aql," "intellect," means here "spiritual wisdom, or the spirit," and "dīda-ye 'aql," "the eyes of the spirit," which have an intuition of the Deity attained to by the Ṣūfī rites, especially "ẕikr" and "murāqaba." [See (after this Proem) Note 37].

The eye of the spirit is thus in union with God, and so is in harmony with Orthodoxy; or, as the Author says, it is "Sunnī," *i.e.*, "Orthodox," since orthodoxy admits that God can be seen by the eyes of the spirit both in this world and in the future.

'Umar, the second Khalif, said, "Ra'aitu Rabb-ī bi-qalb-ī;" "I have seen my Lord with my heart;" and 'Alī, the fourth Khalif, said, "Lā a'budu Rabbaṇ lam arā-h;" "I do not worship a Lord whom I have not seen."

77. The Author seems to represent the Seceders or Mu'tazila as asserting that God cannot be seen either by the sensible eyes, or by the eyes of the spirit. This agrees with B.U. (See last distich). Hence he says that those who are in subjection to, or the sport of,

the senses, "sukhra-ye ḥiss," are Seceders. The sensual, although they call themselves Orthodox, are not really so, for the reason that not having spiritual vision they cannot see God, Whom the Qur'ān and the Traditions plainly prove can be seen; that is to say, by the eyes of the spirit.

78. I agree with B.U., and the H. Com. in my rendering of the second hemistich. The T. Com. takes it as subject and predicate: "the person of spiritual vision is the eye of the auspicious intellect."

"'Aql," "intellect," means here the same as in the last distich but two.

79. *i.e.*, if our external senses which we have in common with the animals could see God, etc.

80. *Cf.* the Qur'ān, xvii, 72:

"And now have We honoured the sons of Adam."

81. *i.e.*, so long as you are not delivered from the external senses and their promptings, it is in vain for you to assert that God is the Formless One Who is conjoined with beings who have form; *i.e.*, with the individualizations which emanate from the divine Essence; since you can have no discernment of His Nature without being free from the external senses, and possessing spiritual vision. *Cf.* the last distich but ten:

"At You Who, without colour and form, have so many Forms, both the Confessor of the Unity and the Assimilator are bewildered."

Though all my editions read "Nā Muṣavvar yā Muṣavvar guftan-at;" "Your saying, '(He is) the Formless, or (He is) the Formed,'" I think that, irrespective of the distich repeated above, the following distich pretty plainly shews that "*bā*," "*conjoined with*," not "*yā*," "*or*," is correct.

Besides this, if "*yā*" were correct, the discussion as to the Nature of God would seem to be between *any* of the Sects and that *one* branch of the "Mushabbihīya," the "Assimilators," who assert that God is a body.

82. *i.e.*, he only who has cast off his sensual nature and become spiritual can have discernment of the Nature of God, for he is the only one who can actually see Him by the eyes of the spirit.

83. *i.e.*, if through your ill-fortune you are spiritually blind, then your negligence in seeking deep knowledge of spiritual and divine mysteries shall not be imputed to you as a crime; but if you are not blind, then go and patiently engage in rigid discipline and devotion: submit to all the hardships of the Ṣūfī Path, and then, in accordance with the dictum, "Patience is the key to ease and happiness," "Aṣ-ṣabru miftāḥu 'l-faraj," you will gain spiritual felicity.

The second part of the first hemistich is a translation of the Qur'ānic "Laisa 'ala 'l-a'mā ḥaraj." *Cf.* xlviii. 17:

"No crime shall it be in the blind, the lame, or the sick, (if they go not to the fight)."

This verse speaks of those who are exempted from going on the "jihād-e aṣghar," "the smaller holy war," *i.e.*, the war against the infidels, but the Author makes it refer here to those who may be excused from engaging in the "jihād-e akbar," "the greater holy war," *i.e.*, the war against the lusts of the flesh.

84. The "veils of the eyes," *i.e.*, of the eyes of the heart, are negligence, ignorance, and the lusts of the flesh.

By opening the heart is meant making it receptive of spiritual and divine mysteries. If "pardahā-ye dīda" be taken as "the coats of the eyes," the sense would be that patience annihilates the external senses.

85. *i.e.*, when the heart is purified, spiritual and divine mysteries will be manifested in it, as opposed to the things of the material world which are seen by the unregenerate.

86. "The pictures," and "the carpet of felicity," both mean "the spiritual world." "The Painter," and "the Carpet-Spreader," both mean "God."

"The carpet and the Carpet-Spreader" are suggested by verse 48 of ch. li. of the Qur'ān: "And the Earth —We have laid it down as a carpet; and a skilful Spreader (are We)!"

87. "Khalīlu 'llāh," "the Friend of God," is the special designation of Abraham. The reference in the second hemistich is to his breaking the idols of his people. (See the Qur'ān, xxi. 52-75). The meaning of the distich is that the image of the spiritual guide comes in the guise of Abraham: as appearing outwardly something reverenced other than God it seems as an idol, but really it is a breaker of idols since it is effaced in God and reflects nothing but the Deity. Reverence to it is therefore as reverence to God. I have adopted the T. Com.'s idea. B.U., and the H. Com. prefer to take "the friend" as "God." The Author appears however to me to be making a natural transition from God to the spiritual guide or Ṣūfī saint who is effaced in God and eternal through God. If this view be correct, there is again a transition to God a little later on.

This distich and the following may, as the Commentators who adopt the T. Com.'s view assume, depend upon the one which occurs some way back,

"In (your) troubles and difficulties the friend is the mirror of (your) soul, etc."

88. *i.e.*, the Ṣūfī saint is as a criterion by which one can test and measure one's own condition. If that condition corresponds with the state of the saint it is a reason for gratitude to God.

89. By "the dust of the Ṣūfī saint's threshold" is meant his spiritual influence and grace. It is, as it were, a collyrium which gives spiritual insight to the aspirant.

90. By "this" is meant this dust, or collyrium, the Ṣūfī saint's spiritual influence and grace, which the disciple will receive if he be like the saint spiritually beautiful.

91. The T. Com. seems to have quite misunderstood the sense of this hemistich, taking "ugly-faced," which he renders "ugly-faced people," to be the subject of the verb. It is really in apposition to "man," "me," with elision of the genitive, "fakk-e iẓāfat," which is very common with the Author.

The Author is conveying that people who are of the same nature incline to one another, the beautiful, *e.g.*, to the beautiful.

92. *i.e.*, I should examine myself to see if I am like him spiritually beautiful, and so, worthy to associate with him. If I am not so, and seek his companionship he will laugh at me as the beautiful might laugh at the ugly who sought their companionship.

The T. Com. has completely mistaken the sense here. He says that if the disciple wishes to know the degree of love which the spiritual guide has for him he should examine himself to see what degree of love he has for the spiritual guide, since love follows upon love. This I should consider too a very unsound doctrine.

93. *Cf.* the Tradition:

"Inna 'llāha jamīluṇ, yuḥibbu 'l-jamāl; sakhīyuṇ, yuḥibbu 's-sakhā; jawāduṇ, yuḥibbu 'l-jawād; naẓīfuṇ, yuḥibbu 'n-naẓāfa";

"Verily God is beautiful, and loves beauty; He is generous, and loves generosity; He is beneficent, and loves the beneficent; He is pure, and loves purity."

And the Tradition:

"Inna 'llāha ṭaiyibuṇ, lā yaqbalu illā ṭaiyibā;"

"Verily God is good, and will accept naught but the good."

The purport of this is applied here, I think, by the Author to the Ṣūfī saint or spiritual guide.

94. *Cf.* the Qur'ān, xxiv. 26:

"Bad women for bad men, and bad men for bad women; but good women for good men, and good men for good women."

The verse was delivered to clear 'Ā'isha, Muḥammad's wife, from an unjust aspersion, but it is made of general application. The Author means that like inclines to like.

95. "Null and void;" or, "futile, false, and worthless," but I render, "null and void," as a better contrast to "lasting."

96. By "those who are lasting" are meant "the true and good," in accordance with the Qur'ān, xviii. 44:
"Wealth and children are the adornment of this present life; but good works, which are lasting, are better in the sight of thy Lord as to recompense, and better as to hope."
Cf. also the Qur'ān, xix. 79:
"And good works, which abide, are in thy Lord's sight better in respect of recompense, and better in the issue (than all worldly good)."
The Author has to a certain extent modified this, by taking the idea of persons instead of things.

97. "Those of the fire" are the devils, the wicked, and the unbelieving. "Those of the light" are the angels, the prophets and saints, the specially righteous, and the true believers.

98. When the eyes are closed the light of the eyes is not only deprived of the congenial daylight, but it is also conjoined with the uncongenial darkness. It should be noted that the eyes were supposed to see by a light of their own. I have translated "nūr-e rūzan" (or rauzan), by "the light of day," as that is evidently the Author's meaning. The literal sense is "the light of the window."

99. This distich is probably a variant of the preceding one.

100. *i.e.*, the Light of God.

101. "Those two transitory lights;" *i.e.*, the light of your eyes and the light of day; or possibly, the

light of your two eyes, from which you are separated by closing your eyes.

102. "Those two permanent Lights;" *i.e.*, the Light of the eyes of the heart, and the Light of God; or possibly, the Light of the two eyes, as it were, of the heart.

103. *Cf.* the Qur'ān, x. 26:
"And God calls to the Abode of Peace."
And vi. 127:
"For them is an Abode of Peace with their Lord; and in recompense for their works shall He be their protector."
The call is to all, but it is, as it were, only as a mockery to those who are unworthy of it and unfit to approach God.

104. "Ill-favoured;" *i.e.*, morally ugly, so as to be unworthy of approaching God, "Who is beautiful and a lover of beauty."

105. The Author in the guise of counselling himself is admonishing the aspirant.

106. After all his search for the picture of his soul he ultimately asks himself why he does not go to a mirror.

107. *i.e.*, the steel mirror, which is a common thing, is only for the outer form. The mirror for the soul which I seek is most precious and difficult to find.

108. That friend who is of "*That* Country" is the Ṣūfī saint or spiritual guide who is of the spiritual and divine Country or Realm.

109. The Universal Mirror is "the Perfect Man," "Insān-e Kāmil," or Ṣūfī saint, who having reached the position of Universal Spirit, in which the divine Essence and Attributes are displayed, contains and reflects all things.

110. "The Ocean" is the Perfect Man or Ṣūfī saint who as the Universal Spirit embraces all things. By "a stream" is meant any one who has not reached the position of Universal Spirit.

111. The meaning is that as the pains of labour led Mary to seek the shelter and fruit of the date-palm, so the yearning for the mirror of his soul, the Perfect Man, has led the Author to the asylum and the spiritual influence afforded by him.

Cf. the Qur'ān, xix. 23:

"And the pains of labour led her to the trunk of the date-palm."

The T. Com. says that by the Perfect Man may be meant here either Burhānu 'd-Dīn-e Muḥaqqiq or Shamsu'd-Dīn-e Tabrīzī, who were the Author's spiritual guides; or else Salāḥu 'd-Dīn Farīdūn or Ḥusāmu 'd-Dīn Ḥasan, who were his disciples.

112. *i.e.*, when I found your spiritual eyes I saw my heart with those eyes, and by them I gained countless eyes to see my heart which had previously been unseen by me, and to see also the true nature of everything. That is, after finding the Perfect Man he saw with his spiritual eyes, which being as those of the Universal Spirit could see the true nature of everything.

113. Lit., "eternity without end," "abad," but evidently used as an adjective, "abadī."

114. *i.e.*, in the eyes of your spirit.

115. A path in which the true nature or essence of everything may be seen.

116. The Author, says the T. Com., is warning against the power of fancy, which may delude even the strongest intellect.

117. *i.e.*, my spirit which was in the mirror, your spirit, assured me that I and you were one, and that my essence, therefore, being effaced in your essence I could see my essence in your essence. My spirit's

calling to me was as your spirit calling to me. This effacement in the Ṣūfī saint is called "Al-fanā'u fi 'sh-Shaikh."

118. *i.e.*, it is impossible that there be illusion in the luminous and changeless spirit of the Perfect Man, which, as the Universal Spirit, embraces nothing but fixed and absolute truths, "ḥaqā'iq," in which there is no room for illusion, delusion, fancy, or doubt.

In this distich there is a transition from the illusion or fancy of the gazer to illusion or fancy on the part of the gazed upon.

119. The Ṣūfī saint is speaking here, and the sense of the distich is that since the spirit of every one but the Ṣūfī saint is engaged in the thought of worldly and sensual objects, which, as naught but God exists, are really inexistent, the Ṣūfī who contemplates that spirit will see nothing in it. If he thinks he sees his own picture it is only an illusion. It is only in the spirit cleared from all save God, and therefore reflecting God, that the Ṣūfī can see his own pure spirit.

120. *i.e.*, because they have in their souls naught save worldly and sensual things, which are really inexistent, though they may seem to afford a factitious kind of brightness and exhilaration to the soul.

By "wine to which form has been given by Satan," are meant worldly and sensual objects unreal in themselves but offering through Satan's misrepresentations a semblance of reality.

121. The spiritual guide is speaking here.

122. *i.e.*, so long as you have anything left of your own nature and are not entirely effaced in God you will not see that the spiritual and divine world is more precious than the material world.

123. Or, when you have passed away entirely from the fancy or thought of yourself. Or, possibly, the Author may intend both meanings.

124. By "pearls" is meant here fine discourse.

NOTES

(From First Story to End of Work)

1. 'Umar, the second Khalif, who reigned from 634 to 644 A.D.

2. The month of fast. The ninth month, Ramaẓān, observed as a strict fast from dawn to sunset of each day. See the Qur'ān, ii. 179-184.

3. "As soon as any one of you observeth the moon, let him set about the fast." (Qur'ān, ii. 181).

4. B.U. quotes from Shaikh Valī Muḥammad: "The spirits and angels of the celestial spheres were revealed to 'Umar; then how could the moon be concealed from him if another saw it in the sky?"

5. The hair of the eyebrows is likened to a bow, and a hair deflected from them over the eye to an arrow. It is called an arrow of surmise or supposition, because by preventing the man from seeing properly it makes him surmise that he sees the moon.

6. In this couplet begin reflections of the Author's.
"Led him into error," literally, "barred his way like a highwayman," so that he could not see properly.

7. Metaphorically expresses that the more your mind is distorted the less correctly you will see, whilst the greater will be your vain pretensions to seeing correctly.

8. *i.e.*, a false balance may be corrected by being tested by and assimilated to one that is true, and a true balance made false by being tested by and assimilated to one that is false.
Metaphorically expresses that the faulty are improved by associating with and imitating the perfect, and *vice versa*.

9. Means metaphorically that whoever, associating with the untrue, forms his character upon theirs, and thinks and acts like them, becomes defective and false.

"Ham-sang" may mean not only "of the same weight" (*cf.* dictionaries), but also "having the same or equivalent weights," "weighing in the same way," and metaphorically, "being of the same character."

10. *Cf.* the Qur'ān, xlviii. 29: "Muḥammad, the Prophet of God, and those who believe and are with him are severe upon the infidels, and compassionate among themselves."

The Author implies that those addressed should in the same way be friendly with the righteous and sincere, but should not seek the affection of aliens to the faith and to sincerity.

11. *i.e.*, seek not benefits or friendship from infidels by flattery and fox-like wiliness, but be bold as a lion against them.

12. "The friends" are the righteous, "those thorns," the infidels, and "these roses," the righteous.

13. A wolf was reported by the brothers to have devoured Joseph. *Cf.* the Qur'ān, xii. 17. The "wolves," here, are infidels and those who are under the sway of evil passions.

A preparation of wild rue and its seeds is used as a fumigation against malignant eyes.

By Joseph, the type of physical beauty, are here meant the righteous who have beauty of heart and mind.

14. *i.e.*, he deceived Adam and Eve by professions of friendliness and sincerity. So too the human satans, who are considered more wily enemies of the righteous than those of hell, seek to delude you by professions of friendliness and sincerity.

15. *i.e.*, Satan is wily in his schemes against mankind.

16. "Farzīn-band," here translated "stratagem," in which more general sense it seems used by the Author,

is explained by Dr Forbes in the course of his disquisition on the term, "Shāh-rukh," as follows:

"Shāh-rukh" consisted of a check given to the adversary's King by a Knight, Queen, Bishop, or Pawn, the checking piece at the same time attacking an adverse Rook. . . . The importance of the Shāh-rukh will be abundantly obvious when we bear in mind that in the Oriental game the Rook was the most valuable piece on the Board, it being equivalent to a Knight and two Pawns; to two Queens and one Pawn; to two Bishops and three Pawns; or, lastly, to six Pawns.

In a foot-note Forbes says: I am inclined to think upon the whole that the term, "Shāh-rukh," was more usually applied to that particular *coup* by which the Knight *forked* the King and Rook.

When the Queen happened to be the forking piece the *coup* was called "Farzīn-band," *i.e.*, "fixed by the Farzīn," or Queen. When the "Pīl" or Elephant (Bishop) was the forking piece, it was called "Pīl-band."

17. *i.e.*, he schemes to infect you with ambition and covetousness, which will torment you like splinters in the throat.

18. *i.e.*, O you who still require admonition.

19. *i.e.*, wealth prevents you from receiving spiritual doctrine, which is as the Water of Life.

20. *i.e.*, your wealth itself is a thief which steals spirituality from you.

21. "As to him." The Persian is "az-ū," which ends both hemistichs. As it refers to the thief in the second, it seems more suitable to refer it to the same person in the first, though the Turkish Commentator translates it there "from God."

22. "The exalted name of God, which is generally believed to be known only to the prophets. Muḥammad is related to have said that it occurs in the Sūra Al-

Baqara, the Sūra Ālu 'Imrān, or in the Sūra Ṭā-Hā. It is therefore generally held to be either "Allāh," "*the* God," or "Huwa," "He," or "He (who is)" or "al- Ḥaiy" "the Living," or "al-Qaiyūm," "the Self-Subsistent." It is very probable that the mysterious title of the Divine Being refers to the great name of Jehovah, the superstitious reverence for which on the part of the Jews must have been well-known to Muḥammad." (Hughes: A Dictionary of Islām).

23. *i.e.*, your breathings and speech are not those of the prophet or saint, who by breathing and praying over a sick person can give him health. To Jesus is attributed the power of restoring the dead to life by breathing upon them. This miraculous power of the breath is an indication of the absolute purity and perfect spiritual knowledge of the prophet or the saint.

24. "A breath." "Nafas," the singular of "anfās," is here used. It is practically equivalent to "spiritual state." (See Note 23).

25. The angels are constantly engaged in praising God, and have a perfect knowledge, each one, of an Attribute. Only the Perfect Man, "Insān-e Kāmil," who has the highest spiritual state, with a knowledge of all the divine Names and Attributes, in which comprehensive knowledge he excels the angels, can have the purified and miraculous breath with which may be uttered the Exalted Name.

26. "The breath." The word "dam" is here used, the Persian equivalent of the Arabic "nafạs." (See Notes 23 and 24).

27. *i.e.*, and one become thus through the purified spirit, of which the purified breath with its miraculous powers is an indication, a knower of the spiritual world, of the divine Names and Attributes, and of the Unity.

28. An illustration, shewing that even as he who might take the rod of Moses would without the cunning of

Moses be unable to change it into a serpent, or if he did so, would not be able to control it, so he who had not the purity of Jesus, though he might know the Exalted Name, could not effect anything by it.

29. Or, "towards this object or aim?"

30. *i.e.*, he is dead himself as regards the spiritual life, and should seek that life from a holy guide before thinking of restoring an alien corpse to life.

31. "To restore." Literally, "to repair."

32. "Idbār-gar" is used here in the sense of "mudbir," or "shaqī," he whose original nature as a pre-existent soul was bad, and alien to God's grace, and who in this world necessarily retains that nature, and acts in accordance with it. Such a person seeks, as it were, adversity in this world and finds it.

"Justan" has the sense of "to find" as well as that of "to seek."

33. "If thorny brambles grow." B.U., and the H. Com. read, "khār rū'īdan." The T. Com. reads, "khār jūyanda," but translates, "bitmish khār," which considered in connection with the reading of the T. Trans., "khār rūyanda," suggests the emendation "khār rū'īda," from which I translate.

34. *i.e.*, of course, you should seek him among thorny brambles.

35. *i.e.*, the wretched and unfortunate man, the "mudbir," whose original nature and antecedents are bad can receive no good even from that which is good. So the fool in this Story, who is supposed to be "mudbir," can receive no good even from the society of Jesus. (See Note 32).

36. *i.e.*, the "mudbir" is an alchemy which acts like snake-poison, changing the good into bad and destroying it; whilst the pious man is an alchemy which changes the bad into good.

37. "He then engaged in contemplation." Literally, "He became contemplative." "Murāqaba," "contemplation of, or meditation upon God," is an accompaniment of the "ẕikr," or the remembering and commemorating of God, the religious ceremony practised by all Orders of darvishes. By "murāqaba," "contemplation," or "close contentration of heart" during the ẕikr, a proper conception of the tauḥīd or acknowledgment of the Unity of God is obtained. The darvish's dance, "daur," or "samā‘," also forms part of a ẕikr, and is supposed to be followed by "ḥālat," a state of spiritual ecstasy.

I quote the following *instructions* respecting the ẕikr from Hughes's Dictionary of Islām as an illustration of the sense which I have attached to the second hemistich of this couplet. Hughes says, "The following instructions are given by a member of the Order respecting the ẕikr, which he says is a union of the heart and the tongue in calling upon God's name.

In the first place the Shaikh or teacher must with his heart recite, 'There is no God but Allāh, and Muḥammad is the Prophet of Allāh', whilst the Murīd (disciple) keeps his attention fixed *by placing his heart opposite that of the Shaikh*; he must close his eyes, keep his mouth firmly shut, and his tongue pressed against the roof of his mouth; his teeth tight against each other, and hold his breath; then, with great force, accompany the Shaikh in the ẕikr, which he must recite with his heart, and not with his tongue. He must retain his breath patiently, so that within one respiration he shall say the ẕikr three times, and by this means allow his heart to be impressed with the *meditative* ẕikr.

The heart, the same writer continues, in this manner is kept constantly occupied with the idea of the Most High God; it will be filled with awe, love, and respect for Him; and if the practiser arrives at the power of continuing to effect this when in the company of a crowd, the ẕikr is perfect. If he cannot do this it is clear that he must continue his efforts. The heart is a subtle part of the human frame, and is apt to wander

away after worldly concerns, so that the easier mode of arriving at the proceeding is to compress the breath, and keep the mouth firmly closed, with the tongue forced against the lips. The heart is shaped like the cone of a fir-tree; your meditations should be forced upon it, whilst you mentally recite the ẕikr. Let the "Lā" be upward, the "Ilāha" to the right, and the whole phrase "Lā ilāha illa 'llāhu" (There is no God but Allāh) be formed upon the fir-cone, and through it pass to all the members of the whole frame, and they feel its warmth. By this means the world and all its attractions disappear from your vision, and you are enabled to behold the excellence of the Most High. Nothing must be allowed to distract your attention from the ẕikr, and ultimately you retain by its medium, a proper conception of the tauḥīd, or Unity of God. The cone-shaped heart rests in the left breast, and contains the whole truth of man. Indeed, it signifies the 'whole truth;' it comprises the whole of man's existence within itself, and is a compendium of man; mankind, great and small, are but an extension of it, and it is to humanity what the seed is to the whole tree which it contains within itself: in fine, *the essence of the whole of God's book and of all His secrets is the heart of man.*"

In the above instructions should be noticed the means of concentrating the heart's attention upon God in this *meditative* ẕikr *by placing the heart opposite that of the Shaikh*, as it supports the rendering I have offered of the second hemistich, and thus allows of a connection between that hemistich and the first.

But there are various forms of ẕikr, and Hughes gives an example which may perhaps be considered to support the following alternative rendering:

"The presence of the Friend (*i.e.*, God) is a book before (the Ṣūfī)."

Hughes says: "Another act of devotion, which usually accompanies the ẕikr, is that of murāqaba, or meditation.

The worshipper first performs ẕikr of the following:

Allāhu ḥāḍirī. God is present with me.
Allāhu nāẓirī. God sees me.
Allāhu shāhidī. God witnesses me.
Allāhu ma'ī. God is with me.

Having recited this ẕikr, either aloud or mentally, the worshipper proceeds to meditate upon some verse or verses of the Qur'ān."

Those verses quoted by Hughes as recommended to the Qādirīya faqīrs dwell upon God's constant and close *presence* with man; and this, taken in conjunction with the ẕikr, especially its first and last clauses, would seem to afford considerable support to the above alternative rendering of the second hemistich.

The objection is that with this rendering there is no proper connection between the two hemistichs, because for such connection it seems necessary to take "yār," "the friend," in the second as having the same sense, or partially so, as "yārān," "friends," in the first.

In the distich following this, the purified heart of the Ṣūfī is called a book, and if the alternative rendering of the second hemistich now in question be accepted, the presence of God in the heart is also called a book. But this can scarcely be considered a discrepancy, since if God be present in the purified heart, the Ṣūfi reads Him and all His secrets as a book, but at the same time it is his own purified heart, in which God is present, that he reads, for, as quoted before, "the essence of the whole of God's book and of all His secrets is the heart of man;" and man is conscious of this when his heart is purified.

This second hemistich is susceptible of a third rendering, "Presence or concentration (of heart) before the Friend (*i.e.*, God) is a book."

And of a fourth,

"The presence of the friend (*i.e.*, the Shaikh) is a book before (the Ṣūfī)."

In the last rendering the meaning would be that the Ṣūfī's heart is illumined by the radiations of the Shaikh's heart, and he is thus aided in reading the mystery of the Unity and the divine secrets.

Other interpretations have been suggested, depending upon the reading of "bīsh," or "u bīsh" instead of "pīsh," and also of "yā Rabī-sh" (for "yā Rabbī-sh)" instead of "yār pīsh," but they seem to me very unsatisfactory.

38. *i.e.*, the Ṣūfī does not seek spiritual knowledge from learned, philosophical books, which after all leave the mind in doubt; but he seeks it by purifying his heart and clearing it from all but God, by Whom his heart is then illumined by communications of divine grace.

39. *i.e.*, the learned man is helped on his way to knowledge by learned, philosophical books, whilst the Ṣūfī is helped on his way to spiritual knowledge by following the traces of the feet of either God or Muḥammad. (*Cf.* the next distich and Note 40).

40. The Author now speaks more explicitly of the traces of the feet, and refers them metaphorically to the musk-deer, by which he means either God, or, according to some, Muḥammad.

Whether God or Muḥammad be meant, I incline to the view that the traces are those left by God, or by Muḥammad in the inspired books, the Qur'ān and the Ḥadīth (the Traditions).

41. *i.e.* the Ṣūfī must first be a believer and worshipper, following the teaching of the inspired books in the matter of "Īmān," faith, and "'amal," practice; since the beginning of Ṣūfīism is the Faith.

By discipline, purification of the heart, and the assiduous practice of religion, including especially the "ẕikrs," in which are recited the Creed, ("There is no deity but Allāh"), and the divine Names, the Ṣūfī, by the grace of God, may be illumined by the divine Light, and receive "'ilm-e ladunī," inspired knowledge, by which he sees the real meaning of his professions of faith, and gains knowledge of the Unity, and Names and Attributes of God, and through them of all the secrets of the phenomenal world.

From a simple believer and worshipper he becomes "'Ārif," or one who has knowledge of God. (See Note 1509). This is, I think, what the Author means by saying that the Ṣūfī after following the traces of the musk-deer for some time gets scent of it: he approaches nearer to it, and gains an insight into its nature.

By the musk-deer is still meant God, or, as understood by some, Muḥammad. The two views are not irreconcilable, since Muḥammad, according to his own assertion, had arrived at the divine Light. "To the Light have I reached, and in the Light I live." Assuming that the musk-deer means Muḥammad, the Ṣūfī, after following, through belief and practice, in Muḥammad's steps, gains by God's grace, the scent of Muḥammad, *i.e.*, the inspired knowledge of the inner meaning of the Faith, and of Muḥammad's spiritual wisdom. Having these he has a knowledge of the divine Unity, and Names and Attributes; and he is afterwards guided by this scent to the "Ẕāt" or Essence, when he reaches the rank of "Muḥaqqiq."

Hughes relates that "the Imām Qasṭalānī says, 'It is related by Anṣārī that the Prophet said, 'The first thing created was the Light of your Prophet, which was created from the Light of God.'" This is the original essence of Muḥammad "Al-Ḥaqīqatu 'l-Muḥammadīya"; or the "Nūr-e Muḥammadī," the Light of Muḥammad; from which, since it is the Universal Spirit, the Ṣūfīs believe all things were created. (*Cf.* Note 64).

42. *i.e.*, when he has proceeded on the path of religion, giving thanks for the great privilege of it, God, in accordance with the Qur'ānic verse, "Verily, if you give thanks, I will give increase," and in conformity with the Tradition, "He who acts according to the knowledge he has,—God will make him heir to knowledge of that which he knew not," will give him divine Light and inspired knowledge.

43. *i.e.*, one stage in the path of religion travelled by the Ṣūfī in the hope of gaining inspired knowledge is

better than a hundred stages towards the Ka'ba, and the circumambulating of it.

The Ka'ba is the cubical temple at Mecca.

44. The "'Ārif" is the Ṣūfī who has gained "ma'rifat" or the deeper knowledge of God.

By the "rays of the moon" are meant the manifestations of the divine Names and Attributes.

The "opening of doors" signifies gifts of divine grace.

The 'Ārif's heart is, as it were, many doors through which, by God's grace, he may behold the divine Attributes, in which the Nature of God is revealed to him.

45. *i.e.*, the commonalty have no divine visions through or by it; nor is the divine beauty reflected in it for them as light is reflected in the pearl.

46. The T. Com., and B.U. understand by this distich that the commonalty see things only when they appear in the mirror of existence, but the spiritual chief or Pīr reads capacities and potentialities in things in which the commonalty can see nothing beyond their actual and present form.

This may be explained by the Ṣūfī belief that the Pīr or spiritual chief by the all-inclusiveness and universality of his intellect and soul and his intuitive knowledge in the spiritual world has known the capacities and potentialities of all things, and again develops that knowledge by discipline and purification of the heart after he has become incarnate in the material world. He attains to the position of the Universal Spirit.

47. The difficulty of this distich is that the Author by speaking only of the spirits of the Pīrs as existing before the creation of the material world seems to exclude the spirits of the commonalty from pre-existence. Now the pre-existence of all spirits is of course believed in by Ṣūfīs, and it is taught both in

the Qur'ān and the Traditions. *Cf.* the Qur'ān, vii. 171:

"And when thy Lord brought forth their descendants from the reins of the sons of Adam, and took them to witness against themselves, 'Am I not,' said He, 'your Lord, ?' They said, 'Yes, we witness it.'"

Al-Baiḍāwī upon this says, "God extracted from the loins of Adam his whole posterity which should come into the world until the Resurrection, one generation after another." Hughes quotes from the "Mishkāt," book xxii. ch. xvi., the following Tradition related by 'Ā'isha: "Souls before they became united with bodies were like assembled armies, and afterwards they were dispersed and sent into the bodies of mankind."

Notwithstanding such authorities learned Muslims do not agree as to whether the spirits of the Perfect are from Eternity, "qadīm," and those of the commonalty brought into existence with the creation of their bodies, "ḥādiṣ," or whether all spirits are from Eternity.

Ṣadru 'd-Dīn Qonavī, says B.U., takes the former view, because the spirits of the Perfect are, he says, "universal," and those of the commonalty are not; but Qaiṣarī takes the latter view, though he seems to believe that the spirits of the Perfect *comprehend* or *include* the spirits of the commonalty, and quotes the verse, "Verily, Abraham was a devout community." (Qur'ān, xvi. 121.)

B.U. in commenting upon the word "universal," "kullī," used by Qonavī, says that it can in this connection mean only "comprehensive and all-inclusive," "jāmi';" and that it cannot mean "general, absolute, or unindividualised;" because the spirits of the Perfect in the spiritual world are, he says, distinguished from one another and from those of the commonalty. But, he says, since the spirits of the Perfect comprehend or include those of the commonalty, they are anterior to them. (They include them in the sense, one might say, that the man comprehends and includes the animal, only with the further extension that the spirits of the commonalty arise as it were

out of those of the Perfect by special individualisation).

The following considerations lead me, however, to think that the word "universal," "kullī," may be taken in the sense to which B.U. objects.

It seems to me that the Author is speaking of the spirits of the Perfect as "ta'aiyunāt," or individualisations in "the Unity Eminence" (Al-Ḥaḍratu 'l-Wāḥidīya), or the First Ta'aiyun or Determination of "the Unity Essence" (Adh-Dhātu 'l-Aḥadīya) in which the spiritual prototypes are distinguished as it were after their absolute unity in "Adh-Dhātu 'l-Aḥadīya" or "Unity Essence."

Now whatever the difference in the other "ta'aiyunāt" may be, owing to their individual capacities, "isti'dādāt," the spirits of the Perfect are essentially one and the same, and they are the Spirit of God, that Universal Spirit which is breathed into man, but which only the Perfect fully possess. In this condition they are qualified by the divine Attributes, and comprehend or include, and have perfect intuitional knowledge of all the other "a'yān-e sābita," *i.e.*, "fixed essences," or spiritual prototypes of all things which are to become materialised in the phenomenal world.

These other "fixed essences," or "individualisations" of the Universal Spirit are only phases or parts, in a spiritual sense, of the whole; and though they may themselves include and know all things potentially, they are destined never to do so in actuality, since each has its special individualisation and capacity, "isti'dād." The above view is corroborated by the belief that the man whose spirit in the spiritual world has been perfect, can, after incarnation in the phenomenal world, by discipline and purification of the heart attain to the condition of Universal Spirit, in which he is qualified by the Attributes of God, has necessarily perfect intuitional knowledge of all things, and finally lives in the divine Light or Nature of God, the "Huvīyat." The T. Com. calls the Perfect, "roses in the garden of the Universal Spirit."

The Author himself corroborates the above view in

subsequent lines, especially in the distich, "When of these (Pīrs) you see two friends together, they are even as one, and also as six hundred thousand." It seems evident therefore that the Author himself would attach the sense "universal" to "kullī" in this connection.

All these considerations do not indeed prove that the spirits of the commonalty did not exist before the creation of the material world, but they tend to shew that the reason why the Author speaks of the pre-existence of the spirits of the Pīrs as if those of the commonalty had not pre-existed is that the commonalty are of no importance compared with the Perfect. The pre-existence of the commonalty, of whom nothing can be recorded, who are only, in a spiritual sense, parts of a whole, and who have general knowledge only in potentiality, is not to be taken into account; whereas that of the Perfect, by reason of their universality, *all-inclusiveness*, and perfect intuitional knowledge in actuality is all important.

48. The second hemistich, according to the T. Com., means that the felicitous state of the Pīr in this world is not the fruit of his devotion and good works, but is due to the anticipatory grace and favour of God, Who endowed him with it in the spiritual world.

49. "Pictures;" *i.e.*, "bodies."
The second hemistich means, according to the T. Com., that they did not learn the divine mysteries in this phenomenal world, but knew them, before its existence, in the spiritual world.

50. Although I have not ventured to omit this heading I have put it in brackets, as I think it only serves to break the continuity of the description of the Pīrs.

51. *i.e.*, when the souls of the Pīrs were still in or as the Spirit of God, God took counsel with the angels as to His proposed incarnation of these souls in a phenomenal world. The author of the "Madārik" naively explains that God had no need to take counsel,

but did so to teach the angels how to take counsel in their own affairs.

52. The T. Com. explains that the angels did not know that the souls of these perfect beings, the Pīrs, had existed from eternity.

According to the Qur'ān, God said to the angels, "Verily, I am going to make a vice-gerent on the earth." When the angels said in answer, "Will you make (on the earth) one who will act corruptly on it, and shed blood?" the souls of the Perfect signified their disapproval of these words.

53. "Picture," *i.e.*, "body," or "bodily form" in the material world.

The "Nafs-e Kull," or Universal Soul is the second emanation from the Deity; the first being the "'Aql-e Kull," or Universal Intellect. They are both comprehended in the divine Spirit. The Universal Soul is formative and becomes incarnate in the material world. It has in itself the capacities or potentialities of all things, and these different potentialities incline to individual bodies, each one according to its "isti'dād," or capacity.

By the second hemistich, "(even) before the Universal Soul became fettered," is meant "(even) before it became fettered by the body of the material world."

54. *i.e.*, in the spiritual world they knew the essential nature of everything, and all its possible causes and origins, effects and results. The special meaning here is that they saw Saturn, and bread in the spiritual world before the skies, and grains existed in the material world.

55. The second hemistich, according to the T. Com., means that they enjoyed spiritual triumph through the help and favour of God. The H. Com. understands by "army and war," "the brain, the heart, the senses and the faculties;" and by "victory," "a perfect knowledge of the natures and essences of things."

56. In the previous distich the Author says, "Without brain and heart, they were full of thought." He now intimates that he did not mean by thought the processes of reason, but that *their* mode of thought, or rather, their substitute for thought, is actual vision; that is to say, it is indeed what the people of the world would call intuition.

57. *i.e.*, thought requires time for its processes, and it is only when freed from time that the difficult is solved, or, in other words, that the conclusion of the thinking processes is possessed, whether it be concept, judgment, or logical conclusion. The souls of the Pīrs in the spiritual world have no connection with time, and therefore their intellection must be intuition, so that that which would be a difficulty to the thinker, to them is at once self-evident.

In the second hemistich I read with B.U., and the Ḣ. Com. "az-īn du rast," "it is freed from these two." The T. Com. reads "az-īn dūr ast," "it is far from this."

58. *i.e.*, everything which in the phenomenal world is conditioned by properties, they saw as unconditioned in the spiritual world of isolated and separate essences and properties: *e.g.*, they saw man as an essence unassociated with the special individualizing properties which he has in this world.

59. *i.e.*, before objects existed as individuals in the material world they saw them as pre-existing in the divine Mind. This pre-existence is called "'adam," or non-existence as regards the phenomenal world.

60. *i.e.*, in the spiritual world they were intoxicated with love of the divine beauty. The T. Com. quotes from the "Khamrīya" of Ibn Fāriḍ:

"We drank wine in honour of the Beloved; we were intoxicated with it before the grape was created."

61. *i.e.*, in this world they can, in everything, see its contrary, because they have again attained to the

knowledge they had in the spiritual world, and can therefore reconcile contraries in the implication in one another and unity of all things. Everything in the spiritual world not only contains or implies its contrary, but everything contains implicitly all the rest, in the same way that every proposition in a Book of Euclid contains by implication all the rest.

62. *i.e.*, through their overflowing bounty and grace the firmament and the sun receive all their blessings and beauty: it is through and on account of them that the sky is adorned with the stars, and the sun with his light and rays. The world altogether in fact subsists through and on account of them, and receives all its blessings and spiritual perfection from their overflowing bounty and grace. The stars are likened to draughts in the cup of the sky: "jur'a-hā-ye sabz ṭasht."

63. *i.e.*, in respect of these Pīrs' living in the higher Spirit, which is one and indivisible, they are as one spirit. They have discarded the animal spirit or nature, which is the cause of multiplicity and diversity. Also, inasmuch as the spirit of all Pīrs is one and indivisible, these two are as many as there are Pīrs, since all Pīrs are one. (See Note 64).

64. *i.e.*, as the sea, which is and remains one, is multiplied in waves by the wind, so the Universal Spirit, which embraces the Universal Intellect and the Universal Soul, and is and remains one in its essence, is multiplied and individualised through the formative power and tendency towards incarnation of the Universal Soul. Through this influence the Universal Spirit becomes determined by the Animal Spirit, an extremely subtle body, and it becomes incarnate in the Material World. By the inclination of phases of the Universal Soul towards different parts of the Material World the individual human spirit arises, which determined by the animal spirit, and illumined by rays from the Universal Intellect and

the Universal Soul, is associated with a human body.

The T. Com. says here, The Ṣūfī Shaikhs are agreed that the essence or true nature of spirits is one, that is to say, it is the Universal Spirit, the True Nature of Muḥammad. Thus the Pīrs, though distinct in body, are of one and the same spirit. This spirit is the Spirit or Light which according to the Qur'ān (xxxii. 8) was breathed into man:—"Breathed of His Spirit into him." In itself absolute and independent it is one indivisible, eternal essence; but determined, as it is in man, by the animal spirit, it becomes apparently individualised. The Perfect Men, however, who have discarded their animal nature by discipline and purifying the heart, live entirely in the higher spirit, which is one and the same in all who attain to it; and hence, whatever their number be, they are one. At the same time each one is as many as all who have attained to this higher spirit, since all such are one.

It should be explained that this "human spirit" or "spirit of humanity," "rūḥ-e insānī," as the higher spirit is called in contradistinction to the "animal spirit," "rūḥ-e ḥaivānī," is, in its absolute, independent state in the spiritual world, possessed of perfect knowledge by intuition, without requiring the aid of discursive reason: *i.e.*, it is the Universal Spirit. The Pīr, however, when incarnate in the material world does not retain this knowledge, but has the capacity to regain it by discipline and purifying the heart. (See Note 41).

65. *i.e.*, the one Universal Spirit is diffused in the Material World through various bodies, as the sun is diffused by his rays through the windows of houses; but it remains, even as the sun, one in its own nature and essence.

66. *i.e.*, he who looks only at the multiplicity of bodies, to each of which an individual spirit apparently belongs, doubts the oneness and unity of spirit.

67. *i.e.*, the multiplicity and diversity of men arise from the determining influence of the animal spirit. This individualises the higher spirit of man, which, however, in its own nature and essence is and remains one. (See Note 64).

68. *i.e.*, since it was God's Light or Spirit which was sprinkled upon them it cannot in itself become scattered, but must necessarily remain one and the same in all whom it may reach, though it appears to exist separately in different individuals owing to the determining character of its subtle body or vessel, the animal spirit. Through this determining influence it is received also unequally by different individuals, some of whom, indeed, receive practically none of it.

This distich is an allusion to the Tradition, "Verily, God created man in the darkness; then He sprinkled upon them of His Light, and he to whom that Light attained was guided (in the true path), but he whom it missed went astray."

69. The T. Com. understands by "mole" the "Unity of God."

B.U. understands the "divine Names and Attributes."

It is true that Ṣūfīs express the Unity by mole, but mole with them also means the "centre of the soul," and also Muḥammad, and I think we may assume from these last two equivalents, especially considering the light in which Muḥammad is held by the Ṣūfīs, (see Notes 41 and 64), that the Author means by "mole" (generic for "moles"?) the divine Spirit, as embracing in its powers of Universal Intellect and Soul all the divine Names and Attributes, of which this world and the next are only reflections. By "*a* mole" the Author presumably means "one Name or Attribute."

70. I have taken the reading of the T. Com., "khāl-e Ū," "His moles," in spite of the objectionable rhyme, "jamāl-e and 'aks-e," formed by the genitive sign "e" with the preceding "l" and "s."

B.U. reads on the margin, "ū ḥāl-e Ū," which makes

the first hemistich, "His beauty and condition are indescribable." This seems rather incongruous with the second hemistich. If, however, it be correct, "His beauty and condition" would, I think, mean the "divine Unity."

71. *i.e.*, since His Names and Attributes are absolute and undetermined, so he who would speak of them should be free from the determining influence of the animal spirit and the body. His speech, says the Author, longs to burst such trammels, and be unfettered as the absolute and undetermined beings of the spiritual world.

72. "Moles" in the literal acceptation of the term are likened to "grain." (*Cf.* the French "grain de beauté"). The Author, therefore, now uses "granary" metaphorically in the same sense as he previously used "moles."

73. B. U. suggests under this rubric that the inner meaning of the Story of the Ṣūfī is the exposition of the mysteries of the Unity of the Human Spirit (Rūḥ-e Insānī), and of the perfection of the Pīrs; but one would gather from his note upon a subsequent distich, "Do not think the Ṣūfī that external form (you may see), etc.," that he thinks the object of the Story is to demonstrate that the traveller on the Ṣūfī Path should see, himself, to the requirements of his progress and of his journey to the Future State, and not trust to the deceitful words of the satans of hell or of earth, but distinguish between them and those of the saintly, so that he may not suffer injury in his journey.

Shaikh Afẓal, quoted by B. U. in his note upon the distich just cited, suggests that the "Ṣūfī" means the "human spirit" treated of in the digression; the "travelling," the "journey towards the future world;" the "animal" his "body;" the "monastery," the "world;" and the "servant," the "carnal soul predominant," the "nafs-e ammāra." He makes a parable upon these interpretations, but seems to admit that they will not fit in with the whole of the Story.

Now it seems evident that the "inner meaning (or reality) of the Story" cannot be the metaphorical sense of it, because if it were so, there would be no reason to "arrest the exposition of the inner meaning of the Story on account of the hearer's inclination towards hearing the outer form of it." It therefore follows, I think, that the inner meaning is, as B. U. suggests under the rubric, the "final meaning," "'illat-e ghā'ī;" that is to say, it is the exposition of spiritual mysteries, such as those of the Unity of the Human Spirit, and of the perfection of the "Pīrs." Of course in addition to this there is a metaphorical sense underlying the Story. (See also Notes 76 and 80).

74. I have taken the T. Com.'s view in rendering this distich; but B. U. takes the word "rashk," in the sense of "ghayūr," "one who is jealous." God is said to be jealous of the manifestation of divine mysteries, and upon this B. U. bases his interpretation of the first hemistich, "When will He who is jealous of the manifestation of mysteries."

Shaikh Valī Muḥammad, quoted by B. U., understands by "rashk-e rūshanī," "the One who is envied by the light of the sun," otherwise, "God;" but B. U. considers this great irreverence.

The T. Com. by "all lights" refers probably only to spiritual lights, so that the objection of B. U. would scarcely hold here.

The explanation offered by the T. Com. is that God does not allow His prophets and saints to speak of mysteries to those unfit to hear them. Muḥammad said to his spiritual heirs in a well known Tradition: "Speak to people to the extent of their intelligence, not to the extent of yours." Thus, though it be an indispensable duty, "farẓ," to speak of spiritual mysteries, God does not permit His saints to do so to those who are not yet fit to hear them.

75. *i.e.*, as the waves of the sea are sometimes covered with foam, which is as a barrier to our seeing them: as the sea at one time draws this foam back

and discloses its waves, and again flows in, and throwing up the foam covers them,—so God (the sea) sometimes manifests His Attributes (the waves), and sometimes conceals them under the forms of the material world (the foam).

In the same way the prophets and saints, whose hearts are the abode of the Deity, sometimes conceal the spiritual mysteries in their hearts under words and parables which have to the uninitiated only a literal sense; and sometimes again they raise this veil, and disclose the mysteries.

76. The Author seems to intimate that in telling a story about a Ṣūfī he does not mean to dwell in any way upon the external, material side of the Ṣūfī or of his adventures, but that he has in mind the moral and spiritual side, and by speaking of a Ṣūfī designs metaphorically to teach a lesson in Ṣūfī conduct in addition to setting forth the mysteries of the human spirit and the perfection of the Pīrs. (See Notes 73 and 80). He therefore, before resuming his story, admonishes people in this and the next three distichs not to dwell upon the external, bodily side, which he calls nuts and raisins that should please only children, but to seek in everything its inner, spiritual reality.

77. I read, with the H. Com., "bi-g'ẕarī." The T. Com., the T. Trans., and B.U. read "na-g'ẕarī," which makes "If you do not give them up."

The nine heavens are the seven skies of the planets, the sphere of the fixed stars, and the empyrean or primum mobile. The last two are also called the "Kursī," and the "'Arsh," the Lower, and the Higher Throne of God.

By the 'Arsh the Ṣūfīs mean the Universal Intellect, the Pen of God; and by the Kursī, the Universal Soul, the Tablet of God.

By "raising above the nine heavens" is meant "giving knowledge of the divine Nature or Essence."

78. *i.e.*, seek as far as you can to gather the inner, real meaning from the external envelope.

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79. The word translated "ẕikr" is "ḥalqa," "circle," which means here "ḥalqa-ye ẕikr," "a circle of darvishes assembled with a leader to perform the ceremonies of the "ẕikr."

It is more convenient to use the word "ẕikr" here than "circle," on account of the verb "came to an end." (For an account of the "ẕikr" see Note 37).

80. "Lā ḥaul," *i.e.*, "There is no power (except in God)!" is an abbreviation of the Arabic expression "Lā ḥaula wa lā qūwata illā bi 'llāhi 'l-'alīyi 'l-'Aẓīm!" "There is no power or strength except in God, the Exalted, the Great!"

It is a formula used to express that one needs and begs God's help in any difficulty or sudden emergency.

In this case the Ṣūfī's superfluous injunctions constitute the emergency in which the servant needs and seeks God's help. (See also Note 83).

The T. Com. here remarks that the literal outer sense conveys a lesson through the servant's tongue in Ṣūfī conduct, viz., that when the Ṣūfī visits a monastery and can rely upon the sincerity and purity of the Shaikh and the servant, he should not think of his bodily wants, or use vain and useless words in describing them, but leave the care of them to these men, and engage, himself, in religious exercise. The inner meaning, he says, is that if the Ṣūfī thinks these two men false and deceitful, he should himself attend to his wants, so that he may be in fit condition to pursue the spiritual Path, and not be left in the miserable state of the animal in the Story. I cannot see however that the first of these interpretations is particularly more literal or outer than the second. (See Notes 73 and 76).

81. "Manbal-dārū," "the manbal remedy," is said by the Burhān-e Qāṭi' to be "a plant used as a remedy for recent wounds."

The T. Com. says "manbal" means "adhesive," a sense which he deduces from the dictionary meanings "lazy, obstinate."

82. "Leave off these words of wisdom;" literally, "this wisdom;" "In ḥikmat guẕār." This is the reading of the T. Com., the H. Com., and B.U. on the margin. The T. Trans., and B.U. in the text read, ai ḥikmat-guẕār, or guzār, and the T. Com., notwithstanding his text, comments upon this reading, and explains it as meaning, "O speaker of (words of) wisdom, and superfluous talker."

83. As explained before in Note 80, "Lā ḥaul" is a formula used to express that one needs and begs God's help in any difficulty or sudden emergency. When the servant admonishes the Ṣūfī to utter "Lā ḥaul," it is equivalent to telling him to beg God to preserve him from giving injunctions so superfluous.

84. *i.e.*, it is a sign of shamelessness in a Ṣūfī to use superfluous words.

85. "bā chashm-ē farāz" may also mean "with open eyes." In this case the "dreams" would be "waking dreams or reveries."

The T. Com. renders however as "closed eyes," and there is support for this in the antithesis of *seeing* with *closed* eyes.

The T. Com. suggests as an alternative meaning, the "common sense," "ḥiss-e mushtarak," that sixth sense which is supposed to form precepts, and hence images, from sensations.

86. The "Fātiḥa" is the first chapter of the Qur'ān, but the word "al-Fātiḥa" itself is used as an exclamation by one who fears he has lost something. "Al-Qāri'a," "the smiter, the calamity; the Resurrection," is the 101st chapter of the Qur'ān, the recital of which, according to a Tradition, saves one from the evils of the Day of Judgment. The chapter is recited also by one who would have an evil averted. The word "Qāri'a" also means any one of certain verses, such as the "Āyatu 'l-Kursī," recited with the purpose of repelling a calamity.

87. *i.e.*, the servant is of the same kind, being a Ṣūfī, and should therefore naturally use good faith with Ṣūfīs.

88. The Ṣūfi means that the servant may be one of those who are naturally malignant and envious.

89. A Tradition says, "Circumspection is evil suspicion," "Al-ḥazmu sū'u 'ẓ-ẓann." If it were not for this, I should render, "Your evil suspicion is circumspection or prudence."

90. *i.e.*, he suffered as much as a land-bird suffers in an inundation.

91. Literally, "where (is) a tongue that the ass may tell his own condition?"

92. "Rū dar" for "dar rū," "on (his) face."

93. This sense of "lakht" seems to have escaped the Commentators.

94. "Zang" means either "dirt," or "gumminess in the corners of the eyes."

95. The Author presumably means that the utterance of the formula "Lā ḥaul, etc." is equivalent to that of the "Tasbīḥ," or recital of the praises of God, in which one of the postures is prostration.

96. *i.e.*, people for the most part seek to impose upon others, and, like the servant, falsely give them good words in order to gain their ends.

97. *i.e.*, he who trusts in the good words of the false and wicked will be involved in trouble in the spiritual Path.

98. "Ṣirāṭ," the bridge from this world over hell to paradise, more slender than a hair and sharper than a sword. It is supposed that all at the Resurrection will have to pass over this bridge. Metaphorically it is supposed to mean the middle line of virtuous conduct

by which the believer may pass in safety from this world over hell to paradise. (See Note 2204).

99. *i.e.*, be on your guard against all the many wicked persons who seek to impose upon you by uttering good words. Also, do not look for any gain from them.

The Muḥammadan story of the Temptation is that Satan entered the body of the serpent, which was the gate-keeper of paradise and had then a beautiful form, in order to gain access to Adam, which he could not do in his own form. The forbidden fruit in this legend is "wheat."

100. B.U., and the H. Com., and also the T. Com. in his Commentary read, "ai jān-u dūst," "O soul and friend," but the T. Com. in his text, and the T. Trans. read, "ai jān-e dūst."

101. *i.e.*, alas for him who is deceived and lulled into false security and hope of gain by the false words of those who are really enemies and have designs against him.

102. "Do not desire." Literally, "relinquish."

The meaning is that you should not desire to hear flattering words calculated to make you think that the utterer intends to offer you some advantage.

103. *i.e.*, do not cherish the body which you will have to leave, but cultivate the spirit, which is your own and real self, and do not pamper the body, which is really a stranger.

104. Literally, "if the body have a place amidst musk."

105. *i.e.*, the recital of the Names of God in the "ẕikr" is as perfume to the heart. (See Note 37).

106. The utterance of God's Name by the hypocrite is only as musk applied to the body, whereas its utterance by the pious is as perfume to his heart.

The hypocrite's impious thoughts are as a dust-heap in which his soul is buried.

107. *i.e.*, as the proper place for flowers is the convivial meeting, so the proper place for the praise of God is the heart of the pious and sincere, which is as an abode of spiritual joy. On the hypocrite's tongue the praise of God is only adventitious and it does not really belong there.

108. *Cf.* the Qur'ān, xxiv. 26:
"Bad women are for bad men, and bad men are for bad women; but good women are for good men, and good men are for good women."
i.e., evil and evil, and good and good are mutually attractive. Thus the "ẕikr" comes naturally to the tongue and heart of the sincere, but on the hypocrite's tongue it is only a temporary accident and cannot reach his heart.

109. *i.e.*, as like attracts like, so malice will attract malice, and the malicious will live and die near one another. Or, it may simply mean that the malicious and revengful are after death all classed and punished together.

110. B.U. says that rancour, hatred, or enmity is the form that hell-fire takes in this world. Hell itself, he says, is not a manifestation of God's anger, but of His mercy, inasmuch as he punishes the tyrannical and wicked in it.

111. *Cf.* the Qur'ān, xvii. 83:
"And say, 'Truth has come, falsehood has vanished: verily falsehood is a thing which vanishes.'"
i.e., the false and the true cannot be coincident.

112. *i.e.*, the real and essential nature of man is "reason," "nafs-e nāṭiqa;" the rest is only accidental and adventitious.

113. By the breaking of the trays is meant the dissolution of the bond by which the partial or

individual souls were united in the Universal Soul, this dissolution being caused by the descent of the souls into material bodies in the phenomenal world.

114. *i.e.*, that he might distinguish between believers and unbelievers on the earth.

115. The T. Com. says "the eye" means the prophets and their spiritual heirs, the saints. By their spiritual insight they can distinguish between the minds and hearts of the good and the bad.

116. *i.e.*, the prophets and saints can distinguish between the good and the bad, and because of their contempt for the latter are troubled and oppressed by them.

117. *i.e.*, the false hate the searching light of the spiritual guide's spiritual insight, but the true have no reason to fear it.

The T. Com. reads "qallābakān," "little forgers of coin," but I prefer "qallābagān," the plural of "qallāba," which is an intensified form of "qallāb." *Cf.* "'allāma" from "'allām."

118. The "ashrafī" is the gold mohar of India, of which the gold is better, says Forbes, than that of the English sovereign.

Redhouse calls it a gold sequin.

119. *i.e.*, as the day shows the beauty of colours, so the Day of the Resurrection will distinguish between people and disclose all secrets. "Yauma tublā 's-sarā'ir;" "On the day when secrets shall be searched out." (Qur'ān, lxxxvi. 9.)

120. I have ventured to add "a symbol of" in the first hemistich, because, judging by the next distich, it helps to shew the Author's meaning. In the second hemistich "the day" is the daylight we see, and "their moon" is their mind.

121. *i.e.*, day or day-light may be taken as a

symbol of the secrets of the mind of the man of God, which has spiritual insight into the divine Nature, Attributes, and Acts through the manifestation of Himself by God, "tajallī." Night may be taken as a symbol of his being veiled off from that divine vision and from the communications of God. The object of this veiling off is that the holy man should occupy himself with the interests of mankind, which he could not do when engaged in the contemplation of God and the reception of divine communications.

The word used here is "sattārī," which means "veiling," but we may understand it as signifying "(God's) veiling (him off)," or "(the body's) veiling (him off)."

The technical word is "istitār," "veiling oneself," or "being veiled," but "sattārī" is used here possibly on account of the metre.

That the above explains the sense of the line is, I think, evident from the subsequent distichs.

Of the Commentators, Muḥammad Riẓā, quoted by B.U., comes nearest, I think, to the sense :—"He understands by 'veiling off' the veiling of him by the body, for if his body were not a veiler, no one could commune with him, and his business of propagandism would be impossible (literally, spoilt or ruined)."

122. "By the early morning!" is verse 1 of ch. xciii. of the Qur'ān. The first three verses, referred to in this and subsequent distichs, are:

"Wa-'ḍ-ḍuḥā!
Wa-'l-laili idhā sajā!
Mā wadda'a-ka Rabbu-ka wa-mā qalā."
"By the early morning!
And by the night when it is still!
Thy Lord has not abandoned thee, neither has He conceived hatred."

The "sūra" was communicated after some time had elapsed from the communication of the last, by which intermission Muḥammad's enemies had been encouraged to taunt him with the abandonment of him by God.

The second hemistich of this line is a metaphorical interpretation given by some who judge it unfit that God should swear by a transitory creation of His own. The Light of Muḥammad's mind would be considered "qadīm," or from all eternity, and not "ḥādis," "belonging to creation in time," like the early morning (brightness). (See Notes 41 and 64).

123. *i.e.*, taking the early morning (brightness) to be the reflection of Muḥammad it is, though transitory, considered noble enough to be the subject of God's oath.

124. "The Friend of God," "Khalīlu 'llāh," or simply "Khalīl," is the special title of Abraham.

In the Qur'ān, vi. 74-82 Abraham's reprehension of the Sabian star-worship is spoken of. The first hemistich of this line refers to verse 76:

"Fa-lammā janna 'alai-hi 'l-lailu, ra'ā kaukabā. Qāla, 'Hādhā Rabb-ī' : fa-lammā afala, qāla, 'Lā uḥibbu 'l-āfilīn!'"

"And when the night over-shadowed him, he beheld a star. 'This,' said he, 'is my Lord:' but when it set, he said, 'I love not (gods) which set!'"

125. See Note 121.

In the second hemistich the T. Com. reads "v'ān tan," "and that body," but in the first part of his comment he seems to explain from a reading "z'ān tan," "through that body."

The T. Trans. reads, "v'az tan," "and from the body."

I think therefore, especially considering the sense to be conveyed, that "z'ān tan," "through that body," may be plausibly conjectured.

126. *i.e.*, when his Sun of prophecy again arose in the Sky of his being, so that his mind had again the brightness of his essential nature of the spiritual world, and was no longer veiled by the night, his body, it said to his body, or rather to him himself as one who whilst engaged in the interests of mankind had been

veiled off for a time from Qur'ānic inspiration, "Behold! He has not abandoned you."

I read with the T. Trans., "az falak," "from" or "in the sky."

The T. Com. has "z'īn falak," "from" or "in this sky," but he comments on the former reading.

B.U., and the H. Com. have "z'ān falak."

The T. Com. takes "his Sun" to mean "the Sun of his essential nature," *i.e.*, "the Light of Muḥammad," (see Notes 41 and 64), and "from the Sky" to mean "from the Sky of God." In this interpretation he seems to be following the T. Trans. The objection is that the Qur'ānic words are those of God, not of Muḥammad, so that we must, I think, translate "his Sun" as "words of prophecy."

127. See Note 122.

128, *i.e.*, according to the T. Com., and B.U., each expression in the Qur'ān describes some particular condition or state of Muḥammad, and each such condition has an expression suitable to it, even as the hand of any particular artificer has a particular instrument suited to it.

The T. Com. implies further that the distich is directed against those who give forced interpretations to passages of the Qur'ān.

B.U. quotes the words of 'Ā'isha, who, when asked about the temperament and character of Muḥammad, replied, "His temperament and character are the Qur'ān;" "Khulqu-hu 'l-Qur'ān."

129. Manṣūru 'l-Ḥallāj, Manṣūr the Cotton-dresser, the Ṣūfī who was executed for saying "I am God." By this assertion he meant that he was extinct as to his own attributes and essence in the Attributes and Essence of God, and that by this extinction or annihilation in God he lived eternally by and as God.

The Ṣūfīs agree that his assertion was true, but blame him for publishing such a mystery amongst the commonalty. Pharaoh's claim to divinity was of course only that

of an arrogant, presumptuous man deluded by his earthly power.

130. *i.e.*, he was unfit to use the Great Name, and if in using it his wish were not accomplished, he would blame, not himself, but the Name as an imperfect instrument.

131. *i.e.*, if people do not believe in the unity of God, doubt and divergency of opinion must arise, because people will not agree as to the number of Gods if the idea of the unity is not entertained.

132. *i.e.*, in the first place, all people are agreed in their belief in at least one God.

Secondly, they are in a way really agreed in principle, for they all look up to, seek aid from, and worship some superior, over-ruling power, from which all things arise, whether that take in their minds the form of one God with Attributes, or whether, owing to what the Author considers a kind of mental or spiritual strabism, it take the form of several gods, each having his own functions.

In all religions, in fine, the fundamental idea attached to the superior power is the same, and the principle of worship is the same.

It may be added too that believers in several gods generally attribute predominance to one in particular, and believe him to be at least the ruler and director of all the others.

The T. Com. takes the line to be a prophecy, and translates "muttafiq bāshand" as "they will be (all) agreed," but this seems weak, and it would only hold even from a Muḥammadan point of view at the time of the end of the world.

133. "Gar yakī gūy-ī tu," "If you are a believer in One," may also be translated, "If you are a ball"

The meaning of the distich is that if you are a believer in the Unity of God you should submit yourself entirely to His decrees as the ball submits to the sway of the "chaugān" or polo-stick.

134. *i.e.*, a person is perfect only when he has met trials from God with resignation and contentment.

135. *i.e.*, illumine the eyes of your heart by such words, and gain spiritual knowledge.

136. The Ṣūfī believes that "ḥikmat-e ilāhī," "theosophy," cannot be acquired by the study of learned books and by discussion, but only by following out the Ṣūfī Path.

137. "Tutmāj," "thin strips of paste stewed with meat." *Cf.* "āsh-e tutmāj," "tutmāj broth or stew."

138. A reflexion of the Author's.

139. The T. Com. explains the falcon as meaning the Ṣūfī disciple who falls again under the sway of the carnal soul after having partaken of spiritual delights in the Ṣūfī course.

From the context it seems clear that "the King" means God, but the T. Com. does not explain.

The quotation, "Lā yastawī aṣḥābu 'n-nār," "The inmates of the fire are not equal," is from the Qur'ān, lix. 20. Verses 19, 20 are:

"And be not like those who forget God, and whom, for this reason, He causes to forget their own souls. They are the sinners.

The inmates of the fire and the inmates of paradise are not equal. The inmates of paradise,—they (only) are the fortunate."

The inmates of the fire are those who deserve, and will suffer it for their sins.

140. After the imagined words of the falcon, the Author now warns people not to sin in reliance upon God's mercy. "The beautiful (Beloved)" is God.

141. For example, says the H. Com., in reading the Qur'ān.

142. Literally, "Sit better, or best," *i.e.*, decorously. *Cf.* the expression "nishast bar-khāst," "sitting and

rising," which means "correct behaviour in society, etiquette."

The meaning is that though God has indulgence and promises forgiveness, still this should not encourage people to sin. B.U quotes: "I'malū mā shi'tum; la-qad ghafartu la-kum;"

"Do that which you will; assuredly I forgive you."

This was addressed to those who had fought in the battle of Badr; yet notwithstanding this indulgence, says B.U., they did not in the minutest particular transgress the holy Law.

143. *i.e.*, he whom You embolden to sin by the promise of pardon.

"Mast," "intoxicated," and "shīr-gīr," "lion-taking," *i.e.*, "bold with drink," both signify the third degree of drunkenness, of which there are five:

Sar-khyash; tar-dimāgh; mast, sar-mast, or shīr-gīr; siyāh-mast; and kharāb, or mast-e guzāra.

144. "The fore-lock of the sun" signifies "the sun's rays." "To tear away the forelock of the sun" expresses the power which the falcon will have by the King's favour.

145. The play of the sky or spheres is their rapid revolution, and their control of, and play with the fortunes of men, whom they take, as it were, in their toils.

The play of the falcon too is its rapid flight and the capture of its quarry. "Bāzī" has the meanings "play, sport, active exercise." "Bāzīdan," also, signifies "to fly."

146. "To give a belt," besides its literal sense, means "to employ in one's service."

"Kamar," "belt," also means "loins" or "middle," *e.g.*, the loins or middle of a mountain; and "to give loins or middle" signifies "to give strength." The mountain already has "loins, middle, or strength." In this latter sense "kamar dādan" is the same as "miyān dādan."

147. "A plume," *i.e.*, the plume, "kalkī" or "kalgī," worn in battle. By "breaking standards" is meant "defeating armies."

148. A gnat is said to have penetrated to Nimrod's brain and killed him.

The meaning of the line is that the falcon by God's help could overcome the sovereignty of the carnal soul and of Satan, and also that of rebels against God.

149. The allusion is to the swifts, "abābīl," which, according to the Qur'ān, cv., threw stones of clay baked or burnt hard in hell, "ḥijāratuṇ min sijjīl," at the army which the Ethiopian general, Abraha, at the time of Muḥammad's birth, was leading with numerous elephants against Mecca for the purpose of destroying the Ka'ba. Those who explain these words literally say that each of these stones of baked clay bore the name of the particular person at whom it was hurled.

The metaphorical interpretation is that these stones mean the pustules of the small-pox, which first appeared in Arabia at the time of this invasion, and is said by Arab historians to have destroyed Abraha's army.

According to 'Alī Naẓīmā and Rashād's Pers.-Ar.-Turk. Dictionary, "abābīl" is a plural noun which has no singular, and means a species of swallow. Redhouse says, "some think it the alpine swift, *cypselus melba*."

150. In this distich I have taken the reading of the T. Trans. The T. Com.'s reading should be rendered, "If I throw a penetrating ball no larger than a hazel-nut," provided that "kharīq" has the sense of "penetrating," which he says it has.

The H. Com. reads the same, and says "hazel-nut" is a reference to the falcon's talons denuded of the claws. If this be so, "grain" or "berry" in the reading I have taken would mean the same.

The "burnt-ball" is, I think, a paraphrase of the word "sijjīl." (*Cf.* Note 149).

151. "Knocked at that door," *i.e.*, "at the door of God," meaning, "has asked help of God."

152. *i.e.*, the waves of the Flood became as swords to destroy the wicked race. In this distich the words of the falcon apparently end, the Author from the next seeming to wander almost insensibly into remarks of his own.

153. This refers to the miracle, "shaqqu 'l-qamar," the cleaving of the moon, which Muḥammad is related to have performed. The authority for this is the Qur'ān, liv. 1, 2:

"The hour has approached, and the moon has been cleft.

But if the unbelievers see a sign (āyat), they turn aside and say, 'Magic! that shall pass away!'"

Some however say, says Baiḍāwī, that the words refer to a sign of the coming Resurrection, the past tense being used as a vivid future.

The T. Com. says the connection between this and previous lines is found in the fact that Muḥammad asked God for aid and power, and received this answer

154. Muḥammad was born in the lunar cycle, which began with Adam; but this cycle was subject to him, and not he to the cycle, as is evident from the miracle of the cleaving of the moon.

The words "sa'd-u naḥs," "auspicious and inauspicious," are used, says the T. Com., in the sense of "astronomers," although they properly refer to planets. The two words are used here as adjectives, but they have also the sense of nouns.

155. "Kalīmu 'llāh," "the Interlocutor of God," is the special title of Moses.

156. *i.e.*, the Revelation of the Essence and Attributes of God.

157. *i.e.*, as the T. Com. says, Muḥammad and his spiritual heirs, each according to his inherent capacity, had actual vision of the perfect beauty of God.

158. "For that purpose" means for the purpose of making Moses desire to follow in the steps of Muḥammad and to attain to his spiritual perfection. (*Cf.* the subsequent three distichs). Muslims of course believe that Muḥammad was greater than all the other prophets.

159. *i.e.*, Moses, even as all the prophets from the time of Abraham, was of the age of Muḥammad, but he did not know this until informed by God, and excited by a vision of the perfection of Muḥammad's divine knowledge to the desire of following in his steps and attaining to it himself.

The words, "stretch out your legs, for this carpet is long," mean that since the age of Muḥammad extends back even to the age of Abraham, and the age of Moses is contained, as it were, in that of Muḥammad, Moses is not restricted to his own actual age, but may by God's favour disport himself in Muḥammad's age, and, following in his steps, attain to his spiritual perfection.

That the age of Muḥammad embraces all ages back to the age of Abraham, and that all the prophets from Abraham's time were Muslims is believed in by Muslims. In support of this Hughes quotes the Qur'ān, iii. 78, 79: "Say: We believe in God and in what has been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and in what was given to Moses, and Jesus and the prophets from their Lord. We make no difference between them, and to Him are we people resigned (Muslims). Whoso desires any other religion than Islām, that religion shall never be accepted by Him, and in the next world he shall be lost."

The T. Com. quotes as the words of Moses, "O God, make me of the Community of Muḥammad."

On this account, according to a Tradition, Muḥammad said, "If Moses were living, he could do naught but follow me."

B.U. says Moses will take precedence of the other prophets in the Resurrection because he had the special desire to live in the actual age of Muḥammad,

and had a vision of its brilliancy, which the other prophets had not.

The above explanation accords best, I think, with the illustrations given in subsequent distichs. B.U.'s interpretation differs to some extent.

The first hemistich may, however, be rendered as by the T. Com.:

"You are far from that in this age, O Interlocutor." If this be accepted, the meaning would be that in spiritual perfection the age of Moses was behind that of Muḥammad; and the second hemistich would signify that there was the wide field of Muḥammad's spiritual perfection for Moses to cultivate, after, as previously intimated, his desire had been excited by his seeing its beauty in a vision. The T. Com.'s interpretation of the second hemistich is so unsatisfactory that I do not think it worth quoting.

160. These are still God's words. In the second hemistich the meaning is that God wishes His slave to weep for a thing in order that He may grant it.

161. This Arabic distich is most probably an allusion to the Tradition, "I was a hidden treasure, and I wished to be known; so I created the world." That is, God in His essential Nature was unknown, and hidden behind "al-'Amā," *i.e.*, the cloud of "al-Ḥaḍratu 'l-Wāḥidīya," "the Universal Spirit," which embraces the Essence together with all the Attributes, and which is also called "at-Ta'aiyunu 'l-Auwal," "the First Individualization." Though considered by orthodox Ṣūfīs a creation, al-Ḥaḍratu 'l-Wāḥidīya is an exponent of the real Nature of the Deity, and since the creatures are exponents of the Attributes which it embraces, they may learn to know the Deity by proper spiritual guidance. The words, "So I sent out a guided Community," correspond with "So I created the world," since it would be considered that only the "guided Community" of Muslims could know the Deity. But I think the expression, "a guided Community," has special reference to Muḥammad himself, just as a

similar expression in the Qur'ān, xvi. 121, has reference to Abraham: "Verily, Abraham was a devout Community, inclined to God; and he was not of those who associate (other gods with God)."

Rodwell translates, "Verily, Abraham was a leader in religion;" and Maracci renders "antistes."

The connection with the context is seen in the reflection that God sent Muḥammad to awaken the people to a sense of the divine beauty so that they might seek to enjoy the felicity of knowing and worshipping Him. Through Muḥammad God showed them what they should seek.

B.U., and the T. Com. refer the distich to the above-mentioned Tradition, but the T. Com. suggests as an alternative that it may refer to two Traditions of assertions made by Muḥammad with regard to himself. If this be accepted, these words of Muḥammad must, for the sake of coherence, be supposed to be quoted by God.

162. The Author is now, I think, addressing people in general.

163. A continuation of the thought that Muḥammad by his efforts awakened the people, and showed them the beauty of the One God, so that they should seek Him and call upon Him. Of course in this, God is the real actor.

164. "Internal idols;" *i.e.*, "the lusts of the flesh."

165. "Rustam," the famous Persian champion, whose history is narrated in the Shāh-nāma of Firdausī. The Author's remarks end with this distich.

166. This and the next two distichs are the words of God.

167. Shaikh Aḥmad, the son of Khiẓrūya, was a Ṣūfī saint of the first Order: *i.e.*, he held the rank of Quṭb. He was born at Balkh; and he died there in 240 A.H. (854-55 A.D.).

168. "Ḥalvā," a certain sweet dish prepared in many varieties with sesame oil, various cereals, and syrup or honey. (Redhouse).

169. The T. Com., and the T. Trans. read the second hemistich, "az javānmardī ki būd ān nāmdār," but the former gives an impossible rendering from this reading. The correct translation would be, "through the generosity which that famous (man) had."

B.U., and the H. Com. read "ū" for "ān," which would give, "through the generosity for which he was famous."

170. *i.e.*, as the T. Com. says, it is not surprising that God should pay his debts from the most unlikely quarters, since He even turned sand into flour for "the Friend," Abraham.

He also quotes the following from the Qur'ān, lxv. 2: "And he who fears God—God saves him from difficulty, and gives him the means of support from quarters on which he does not reckon."

The story is that Abraham had some visitors, and having no food for them, sent his servant with a camel to a friend to ask for some. The friend had none, and the servant not wishing to return empty-handed filled the bag with sand. As soon as Abraham asked him if he had brought flour, the sand turned to flour, as they found on throwing down the bag and opening it.

171. The T. Com. quotes the following Tradition:

"Mā min yaumiṇ illā malakāni yanzilāni wa-yaqūlāni, 'llāhumma, a'ṭi kulla munfiqiṇ khalafā. Allāhumma, a'ṭi kulla mumsikiṇ talafā."

"There is no day on which two angels do not descend and say, O God, give to every lavish man a (worthy) successor. O God, give destruction to every miser."

172. The meaning of "a (worthy) successor" is "a double return" for the wealth lavished. "To give destruction to the miserly" means here "to make them lose their wealth."

173. According to popular tradition Ishmael, not Isaac, was to have been sacrificed.

174. "In this respect;" *i.e.*, in respect of the great reward they receive for their self-sacrifice.

175. "Do not look (simply) at the body," *i.e.*, do not consider that the martyr is really dead, though his body is lifeless.

176. *i.e.*, the pain of their hearts was felt by him as a pain added to the pain of his lungs.

I read, "dard-e dilhā yār shud bā dard-e shush," with B.U., and the H. Com. The T. Com., and the T. Trans. read, "bār" for "yār," and the former gives an obviously incorrect rendering.

177. "Dīnār;" an ancient coin supposed to have been worth about ten shillings. *Cf.* the Greek δηνάριον.

178. "Dāng;" an ancient coin worth a sixth of a "dirham." The latter was an ancient coin worth about three half pence or two pence.

179. "In a lump," "götürü," a Turkish word.

The T. Com. suggests the Author is hinting that the servant is Turkish; but Turkish words are not uncommonly found in Rūmī.

180. By the mysterious secrets of the Shaikh is meant their procedure with its intent, which is a mystery to the commonalty until the result is seen.

181. *i.e.*, "I cannot expect money from my creditors here, and I even owe a soul to God."

182. "A bath fire-place," "gulkhan," about which vagabonds sit. The word seems put as an antithesis to "monastery," which suggests that it may possibly have its other sense of "dung-heap," or "dust-heap."

183. *i.e.*, at heart they are as selfish and rapacious as dogs, though, like cats, they keep up a smug and specious external appearance.

184. "People of all sorts;" lit., "good and bad."

185. "Will beat me to death;" lit., "has killed me;" the past tense being used to express that the act is as good as done.

186. "Like the moon"; *i.e.*, "as the moon covers its face with a cloud."

187. "Sweetly"; lit., "like sugar."

188. The "Sky," as influencing the lives of mankind, is synonymous with "Fortune."

189. "Simāk," (*dual*, "simākān," *obl.*, "simākain"), is the name of two stars: "Simāk-e A'zal," "*α* Virginis," and "Simāk-e Rāmiḥ," "*α* Bootis."
The word is used metaphorically to express extreme height.

190. *i.e.*, the moon is independent and unaffected in fulfilling its office.

191. The "water" means metaphorically the pure and spiritual; a "bit of stick or straw" signifies the mean and vile.
The purity of the water is not affected by a bit of stick or straw floating upon it.

192. "Inconspicuously"; lit., "like bits of stick or straw," *i.e.*, after their own mean nature, and as trifling things of no account.

193. "Calm and undisturbed," in accordance with its nature, and unaffected by the action of the bit of stick or straw.

194. "Muṣṭafā," "the Elect (of God)," a title of Muḥammad.

195. "Bū Lahab," for "Abū Lahab," an uncle of Muḥammad and an obstinate unbeliever who called Muḥammad's miracle magic. See the Qur'ān, cxi.

196. "The Elect of God;" *i.e.*, Muḥammad.

197. *i.e.*, Pīrs, Shaikhs, Murshids, or Ṣūfī saints can do more than influence the emotions and impulses of people.

198. Ḥātim, of the tribe of Ṭaiy, an Arab proverbial for great generosity.

199. Lit., "put back the face of the tray from the veil or covering."

200. But if the correct reading be "sulṭān," not "sulṭānī," the meaning would be "convincing miracle."

201. "Lamps"; for instance, in a mosque.

202. "Khiẓr"; the surname of an ancient prophet who was supposed to have found and drunk of the Water of Life. He is confused with both Elias and St George.

It is related that Moses once persisted in accompanying Khiẓr when the latter had a special mission, though Khiẓr had warned him that his belief in him would be sorely tried.

Khiẓr's acts on this mission were so startling that Moses was led to disbelieve in him, but was ultimately shamed by a satisfactory explanation of those acts.

203. *i.e.*, he had insight into the Spiritual World and the divine Nature.

204. *i.e.*, since Moses with all his spiritual insight opposed Khiẓr, it is no wonder if we in our folly considered our eyes or insight better than yours.

205. Lit., "it is legal for you."

206. This and the next distich are the words of God. The subsequent two are the words of the Author.

207. It is impossible to keep the pun here. "Tifl" means "boy" or "child," and "ṭifl-e chashm," "the pupil of the eye."

208. *i.e.*, if you wish to have the robe of honour

of divine knowledge, you must first fit yourself for it by purifying yourself with tears.

209. Commenting upon this and the two preceding lines, B. U. says that the "eye" in the preceding two must mean the "eye of the heart," since the "corporeal eye" cannot in any case see God. But it will be noticed that the Author does not assert that it can do so. He is simply putting a case.

But it is important that the seeker of God should weep, since weeping induces God in His mercy to grant His servant's desire.

B. U. quotes a number of Qur'ānic verses in which much weeping is enjoined, and little laughing.

210. "That Jesus" means here "the divine Spirit." The distinguishing characteristic of Jesus with Muslims is his power to cure the sick and raise the dead to life. Even as Jesus restored the dead to life so the divine Spirit, "Rūḥ-e Qudsī," gives spiritual life and the comprehension of divine truths when it is possessed by attainment to the perfection of the "rūḥ-e insānī," or "human spirit." (See Note 64).

211. "Do not go to the left, etc."; *i.e.*, do not deviate from the middle line of the holy Law, in order that the divine Spirit may give spiritual vision.

212. "He is nearer to you than your jugular vein." See the Qur'ān, l. 15, and Note 210.

213. *i.e.*, do not charge the spirit much with the cares and wants of the body.

"Paigār" means "battle, strife; aims, desires," but it is better translated here "troubles" on account of the following line.

214. "Moses," as "Jesus," means here "the spirit." "Pharaoh" means "the body."

215. "Heart" is used here in the sense of "spirit." See Note 210.

216. *i.e.*, be assiduous in devotion and in seeking divine knowledge.

217. *i.e.*, there will be no difficulty as regards the body and the supplial of its needs, especially in the case of the holy man or saint.

The word "Turk" is used in connection with "khargāh," "tent," because the latter has the special meaning of a Turkmān tent, formed by flexible poles, and covered with felt-cloth.

218. Lit., "made the form of those bones alive."

219. Lit., "it ruined his picture or figure," *i.e.*, "his body."

220. *i.e.*, if he had had brains to understand spiritual things.

221. *i.e.*, every creature has its alloted portion of food, and dies after it has eaten it all. If the lion had been destined to eat more food it would not have died when it did. It had eaten its allotted portion, and could not thenceforth have any more.

222. *i.e.*, without having enjoyed what he has acquired.

223. The T. Com., and the T. Trans. read, "sukhra-yĕ bīkār," from which I translate. B.U., and the H. Com. read, "sukhra-ū bīkār," which is probably for "sukhra-ū bīgār," synonymous words which are used together sometimes.

The meaning of the distich is, "deliver us from work which would turn out to have been done without any attendant pay or profit."

224. An allusion to the Tradition of a prayer of Muḥammad's: "Allāhumma, ari-na 'l-ashyā'a kamā hiya; "O God, show us things as they are."

225. *i.e.*, if I had been destined still to eat in the world, I should not have died.

226. *i.e.*, the person who meets with a spiritual guide, and instead of profiting by his teaching shows him disrespect by opposing, and demurring to his views deserves the punishment inflicted upon the man in this Story.

227. *i.e.*, How is it he does not die as to the carnal soul, and does not pray for spiritual life through the utterance by Jesus on the part of God of the word, "Kun," "Be!" by which God created the world.

228. The dog, (the carnal soul), by its love for the bone, (the body and bodily pleasures), is prevented from hunting the rational soul, *i.e.*, from attaining to the position of it.

The carnal soul, "nafs," is intermediate between the body and the rational soul, "nafs-e nāṭiqa," and it may incline to either. By religious exercise and discipline the "carnal soul" may attain to the position of "rational soul," or, according to Ṣūfī terminology, of "heart," "dil" or "qalb."

The word used here for "rational soul" is "jān," which means properly the "vital spirit or life," the principle of sensation and movement, but it is also employed in the sense of "ravān," or "nafs-e nāṭiqa," the "rational soul."

229. "Blood;" *i.e.*, "unlawful food and pleasures."

230. *i.e.*, as the material eye without sight cannot be called an eye, so the eye of the mind, *i.e.*, the mind, without correct discernment cannot be called a mental eye or mind, nor the possessor of it a man, since man is constituted by a rational or discerning mind or soul.

231. *i.e.*, sometimes opinions may be erroneous; but that kind of mind which does not base its opinions on reason, and is absolutely blind through all its experiences, cannot be said to have opinions at all, but only absolute doubt.

"Opinion" is used in the philosophical sense of impressions lying between absolute knowledge and doubt.

232. *i.e.*, wail over yourself because you require enlightment of soul, and your wailing and weeping may lead to God's conferring it upon you. The "eye" means here the possessor of it.

233. *i.e.*, those people are wailing only over the loss of something transitory, *e.g.*, a friend; whilst the person addressed is supposed to have to weep for the absence of the permanent, *i.e.*, the ruby of true religion and spiritual enlightment which comes fresh from the mine of All Truth.

In answer to the objection that it may be as fitting for those people as for the person addressed to weep for the absence of the same, it may be said that the Author is speaking only of the actual fact that they *are* weeping only for the loss of the transitory, and that he implies that having regard simply to that fact, and not to any other occasion for mourning which might be conjectured, they have less reason to weep than the person addressed, who is actually supposed to have to mourn the absence of true religion and spiritual enlightenment.

234. "The stamp;" lit., "the design or picture." "Servile imitation," "taqlīd," by which the Author supposes the heart of the person addressed to be fettered, is here blind and implicit obedience and imitation in matters of religion, without any feeling of the real truth of it.

The Author is giving in this form the reason why it is more fitting for the person addressed to weep than for those who are weeping merely for the loss of something transitory.

I read with the T. Trans., and B.U., "naqsh-e taqlīd ast band," not "u band," with the T. Com.

235. *i.e.*, having no eyes, it has like the blind man of the next distich no real force.

236. *i.e.*, if he speak subtly of the mysteries of religion or of the Ṣūfī tenets, the words do not come from his heart, which cannot understand them, but only from his tongue.

237. "Wine" in the Ṣūfī terminology means the knowledge and love of God.

238. The meaning of "jū" or "jūy" is "river," but the meaning in this and the next distich seems to be "river-bed." *Cf.* the Arabic word "wādī."

239. "Nāy," "the reed-flute"; especially that played upon by the Maulavī darvishes.

240. "He moans and laments"; *i.e.*, he shows great emotion in speaking of the Ṣūfī states and tenets.

241. Lit., "he aims only at the purchase (of himself by others)"; *i.e.*, at finding admiration from his audience.

242. "Idea"; lit., "desire, object."

243. "Covetousness"; *i.e.*, desire of worldly advantages.

244. "A pure skirt" means a soul undefiled by sensual desires and desire of forbidden things.

245. David, the Psalmist, who is celebrated in Oriental legend for his beautiful voice.

246. "A picker up of old (teaching)"; lit., "a learner or teacher of that which is old." *i.e.*, the servile imitator only picks up and retails a certain amount of Ṣūfī teaching, but he has no feeling in his heart of its truth.

247. *i.e.*, the genuine Ṣūfī bears the load of discipline and religious devotion in silence, whilst the servile imitator though bearing no load utters plaintive words in order to delude the people.

248. *i.e.*, he would lose sight of all things but the thought of God. He would no longer think of setting forth his bodily needs, but would become rich in soul.

249. The Commentators consider that the second hemistich refers to verse 5 of chap. lxii. of the Qur'ān: "They who were charged with the Pentateuch, and

would not bear (its injunctions and act upon them), are like an ass which carries books."

250. "Ẕarra-ẕarra(h) gashta būdī qālab-ash." The expression "ẕarra-ẕarra gashtan" is equivalent to "habā shudan," "to become as motes"; *i.e.*, "to be dispersed, reduced to naught or annihilated."

The meaning is that his body would have become as naught in the light of his heart, as motes are as naught in the light of the sun.

251. "Is effective in sorcery"; lit., "carries the road to sorcery"; *i.e.*, "enables one to practise sorcery."

252. *i.e.*, considering how much can be effected by uttering the name of a demon, how mean it is to utter the Name of God for so small a gain as a mite.

253. I read "kunj-kāv," with Surūrī, quoted by the T. Com., and with B.U., and the H. Com.

The T. Com. says this reading is in bad taste, and he prefers "gīch gāv," "stupid dolt," or, as an alternative, "gīch-e kāv," which means literally, "bold stupid man," *i.e.*, I presume, "foolhardy man," though he renders it *very* stupid man." Afterwards, however, he says that "gīch" qualifies "kāv," which could only be by reading "gīch-kāv."

The only other alternative which I can see is "ganj-kāv," "digger up or seeker of treasure,"—the "treasure" being of course the ox.

My objection to the T. Com.'s reading is that I do not see any sufficient reason for calling the peasant a stupid dolt. His stable must certainly have been insecure, and it was imprudent to seek the ox at night in a lion-infested district; but was the Author thinking of all this? By such an epithet the Author might possibly mean that the man was really a stupid dolt, *i.e.*, he was really doing a stupid thing, though he did not know it, but this seems rather far-fetched.

The reading which I take is supported by the fact that he was seeking the ox at night in the dark, and must have pried into corners to find it.

254. Lit., "his gall-bladder would burst, and his heart would become (full of) blood."

255. The metaphorical sense of the Story is that the servile imitator enveloped in the darkness of his ignorance and heedlessness in the night, the world, has no proper appreciation of the grandeur of God's Name and Words, and so uses them boldly and without respect.

256. This distich refers to the Qur'ān, vii. 139:

"And when his Lord manifested Himself to the mountain He levelled it with the ground; and Moses fell stunned."

The T. Com. observes that the word "Name" here signifies the Manifestation of God which is expressed in speech or writing by that Name. This agrees with the definition of "Name" given by 'Abdu 'r-Razzāq in his Ṣūfī Dictionary.

257. This distich refers to the Qur'ān, lix. 21:

"If we had sent down this Qur'ān upon a mountain, you would surely have seen it humbling itself and broken to pieces through fear of God."

The T. Com. says this verse is a rebuke to those who are not humble when the Qur'ān is read, and are hard of heart when God's Names are commemorated.

258. "Uḥud," a hill three miles from Medīna, where Muḥammad was defeated by the Quraish in 3 A.H. (64 A.D.).

259. "Had had knowledge of Me;" *i.e.*, "of My Name and Book."

260. *i.e.*, you have heard the Name and Word of God from your progenitors, and consequently you take them as a matter of course and are mechanical in your devotions.

261. *i.e.*, you would become non-existent in yourself in the Light of the eternity of God's Name and Book, and would live only in them.

262. "Samā';" *i.e.*, here, the religious music of the

"ẕikr." It sometimes means the religious dance. (See Note 37).

263. *i.e.*, the Ṣūfī of a previous Story who left the care of his animal to the servant.

264. As it is said in the Traditions: "Idhā jā'a 'l-qadar, 'amiya 'l-baṣar;" "When God's providential appointment comes, the eyes become blind."

And, "Idhā jā'a 'l-qadar, baṭala 'l-hadhar;" "When God's providential appointment comes, caution is vain."

265. "Morally deficient:" the verbal noun "taqṣīr" is used in the sense of the participle "muqaṣṣir." Such usage is not uncommon in Rūmī.

266. An allusion to the Tradition, "Kāda 'l-faqru an yakūna kufrā;" "Poverty falls not far short of being infidelity." That is, poverty may lead to want of belief in the benevolence of Providence, and to acts worthy of an infidel.

267. *i.e.*, they were poor, and not morally strong enough or sufficiently patient to bear that poverty when an opportunity offered to make money.

268. *e.g.*, if a person be in danger of death through excessive hunger, he may eat that which in ordinary circumstances is illegal. See the Qur'ān, ii. 168.

But I agree with B.U., and the H. Com. that these words are an excuse which the Ṣūfīs are making for themselves.

269. "Game;" lit., "nard," a species of back-gammon.

270. "Ardent yearning and ecstasy," (ishtiyāq-ū vajd), which Ṣūfīs experience in the religious music.

271. "Were mingled together;" lit., "to be mingled together." The use of a verbal noun or infinitive for a participle is occasionally found in the Work. (*Cf.* Note 265.)

272. The "ṣuffa," here, would be either a hall or ante-room, or else the raised floor in a recess of a hall. Another meaning of "ṣuffa" is a recess in a hall or ante-room, with a "sofa" on its sides.

The word originally meant "a porch or hall with benches."

273. "Knocking at doors;" *i.e.*, "begging."

274. *i.e.*, it is owing to the fact that there are some genuine Ṣūfīs, for whom the people feel reverence, that pretenders who assume the dress also meet with reverence, since it is not always possible to discriminate.

275. This anticipatory expression, "that seeker of fellow-travellers," is explained in the following distich.

276. "Look at your beard" means "consider your age—that you are not a child—and do not talk nonsense."

277. In accordance with the Qur'ān, iv. 61:

"Verily, God commands you to restore deposits to their owners."

278. According to the Tradition, "Al-ākhidhu ḍāminun, wa-'z-za'īmu ghārim;"

"He who takes is responsible and the responsible agent is a debtor."

279. "Girda," translated "bread-cake," is a round flat cake of bread.

280. *i.e.*, it is absolutely owing to you that a remediless accident has befallen me.

281. "He is a wise (and sensible) man," and being so, he would not of course join in the song if he objected.

282. This and the following distichs to the end of the Section are remarks of the Author's.

The meaning is that the novice must seek reflections and impressions from the hearts and teaching of Adepts

in the knowledge of the divine Nature and Unity until he has advanced far enough on the Ṣūfī Path to be independent, and to draw the Water of Life of that divine knowledge from the Sea, *i.e.*, God.

283. *i.e.*, at first, the novice's heart receives from Adepts, "Muḥaqqiqīn," only reflections of the Lights of the divine Nature and Unity which shine in the Adepts' hearts. This is only imitation, "taqlīd," but afterwards through the constant repetition of these reflections, and advancement on the Ṣūfī Path through discipline, instruction, religious exercise—especially in the "ẕikr"—meditation, and purification of the heart, this imitation turns to "taḥqīq," "finding the Truth," *i.e.*, gaining independently as a "Muḥaqqiq" the spiritual vision of the divine Nature and Unity.

284. The "friends" are, again, the spiritual guides.

285. "Taḥqīq." (See Note 283.)

286. This second hemistich expresses metaphorically that the novice should not quit the spiritual guide until imitation has become real and independent knowledge of the Truth: until "taqlīd" has turned to "taḥqīq."

It used to be thought that the pearl was formed from a drop of water which had fallen into the shell.

287. *i.e.*, give up greed.

288. *i.e.*, if the mirror should covet and retain the images which it receives it would, as the hearts of covetous men, not be able to reflect or entertain the truth.

289. "Truthfully describe the facts of the case;" *i.e.*, "weigh correctly." (See Note 288).

290. *Cf.* the Qur'ān, xi. 31: "And, O my people, I do not ask you for wealth for it; my reward is from God only."

291. *i.e.*, the prophet has no business relations with

the people: he is a guide to business between God and the people. God buys the persons and wealth of people and gives them paradise as payment.

292. *i.e.*, God has made the prophet a broker or agent in the matter of the present world and the future one: to buy, as it were, in behalf of God, the present world from the people, and to pay them for it from God with the future world of paradise.

Cf. the Qur'ān, ix. beginning of verse 112:

"Verily, God has bought from believers their persons and their wealth, to give them paradise in return."

In the Qur'ān this verse refers apparently to the "jihād-e asghar," the "warfare against infidels;" but the Author applies it to the "jihād-e akbar," the "warfare against the carnal soul."

293. It is recorded in the "Mishkāt" Collection of Traditions that Abū Bakr stripped himself entirely of money to use it in Muḥammad's interests.

294. The vision of the Friend, God, is likened to the pearl of Aden; and earthly riches, to glass beads.

295. The meaning is that greed blinds the eyes of the heart or mind, so that the greedy person cannot judge between right and wrong. This being the case, he cannot speak clearly as to right and wrong: he is confused in speech as a stutterer.

Cf. "alkan-kun," "making (one) a stutterer," *i.e.*, "putting (one) to confusion in argument."

296. "The intoxicated person;" *i.e.*, he who is intoxicated with the love of God.

297. "He is free;" *i.e.*, he is free from the evil and obstructive influence of rank and gold.

298. The "Qāf mountains;" the fabulous mountains which were supposed to surround the earth.

299. "Would boldly carry it off." I think this is the most probable sense. But instead of "**kāv-ash**

barad," we might read "kavish barad," which would mean "would dispute (it with him)," or "plague (him for it)," if there were any authority for "kāvish burdan," but I think there is not, except the analogy of such a verb as "ḥamla burdan" for "ḥamla kardan." Of course we might translate, "kāv-ash barad," "his importunity would carry (it) off," but this seems rather far-fetched.

300. *i.e.*, whoever does not receive the food of divine grace is always insatiable and in want.

301. The prison is likened to the world, and as in the prison it was impossible in any part of it to elude the voracious man, so in the world it is impossible to escape misfortune to whatever place one may go.

302. "Wild beasts" are "the troubles of the world."

303. *i.e.*, there is no retreating from the troubles of the world, which are everywhere, except by being in communion with God.

304. "Daqqu 'l-ḥaṣīr" is explained by B.U., and the H. Com. as "būriyā-kūbī," "mat-treading," which, on the authority of the "Burhān-e Qāṭi'," and the "Shamsu 'l-Lughāt," means the feast which a person gives on building a new house. The host therefore on taking up this new abode, wherever it be, pays a tax, as it were, to those "who visit him and tread his mats."

305. *i.e.*, no place, however secret, will secure you from the troubles of the world which are destined to befall you.

306. *i.e.*, patience in bearing troubles and abstaining from things desired, though bitter in itself, becomes sweet when the mind has before it the thought of relief.

307. *i.e.*, the believer has these thoughts of relief through his faith in God's compensating mercy.

308. *i.e.*, patience, which is a virtue in itself, has its

crowning dignity from and in faith, inasmuch as it is a necessary accompaniment and consequence of faith. It is part of faith, as implied in the Tradition, "aṣ-ṣabru niṣfu 'l-īmān;" "Patience is half the faith."

309. Slightly altered from the Tradition, "Man lā ṣabra la-h, lā īmāna la-h;" "He who has no patience has no faith."

310. *i.e.*, if a person is insusceptible of patience he cannot have faith, since patience being a necessary consequence of faith, the absence of it must imply the absence of faith.

311. This is a continuation of the thought that the goodness or badness of a thing depends upon the point of view from which it is regarded. The Author has implied that patience in bearing and abstaining may be looked upon as bitter, but that it becomes sweet to him who has faith in God's compensating mercy. He gives in this and the following distich an illustration of this principle.

312. Lit., "both acts."

313. *i.e.*, sometimes his spiritual soul, "rūḥ," which inclines him to faith, prevails, and sometimes his greedy carnal soul, "nafs," which inclines him to infidelity, is predominant. In everyone's soul there is too the satanic principle as well as the angelic, and though the believer may hold the former in subjection it is still there.

314. *Cf.* Note 313, and the next two distichs.

315. The words in italics form part of verse 2 of ch. lxiv. of the Qur'ān: "He (it is) who has created you; and of you (there is) the infidel, and of you (there is) the believer."

The exoteric sense of this is, "He (it is) who has created you; and of you (there are) infidels, and of you there are believers;" but the Author takes it in

the sense that each man in one aspect is an infidel, and in another, a believer. The T. Com. quotes Zajjāj's Commentary on the esoteric sense of this verse, but it does not seem to apply here.

316. Or we might render, "(He is) like an ox the left side of which is black ; etc."

317. "The derivative eyes" are the eyes of the head ; "the true, (lit., the original), invisible eyes" are the eyes of the heart or mind.

The idea conveyed in the distich is that first arise envy and hatred ; then the heart's or mind's eye conceives the object of these emotions as morally ugly, and the sensible eye, in subservience to the mind's eye, conceives the object as physically ugly.

I read "chashm-e far'-ū chashm-e aṣlīyĕ nā-padīd," not "chashm-e aṣlī nā-padīd," since it gives the sense which I think is intended, harmonizes with the next distich, and acquits the Author of making so idle a statement categorically as that the eyes of the mind are invisible.

318. "Those former turn to them ;" *i.e.*, the sensible eyes follow the eyes of the mind like a shadow, and see as they do. (See Note 317.)

319. *i.e.*, you are subject to spatial relations through the external senses, but your origin is in the Spirit of God, which has no relation to space.

The second hemistich is an injunction to return in this world to the spiritual condition held in the spiritual world before the human spirit, which is of the Spirit of God, was associated with a body. Or, the injunction is to return to the position of the "a'yān-e ṣābita," "the fixed essences" or spiritual prototypes of all things in God's Mind.

320. The "six-sides" are the world, in respect of right and left, before and behind, above and below.

The "station of the six-valleys" is explained as a point in the game of "nard," a species of backgammon,

from which the player cannot extricate himself; but the term is now obsolete. Here, according to the T. Com., it means the five external senses together with the "common sense," which combines sensations and forms precepts.

According to this interpretation, the meaning of the distich would be that it is vain to flee to any part of the material world, because it is only a world of the senses, and he who is confined to this world, and consequently restricted by the senses, can have no spiritual and divine knowledge, but is, as regards the spiritual and divine, check-mated and dead.

But perhaps a simpler explanation would be that it is vain to flee to any part of the material world, because it is a world of spatial relations, and in all space there is the station from which one cannot escape. That is to say that he who is restricted by the world of space is in a hopeless position as regards the spiritual and divine world of non-space. But still the idea is practically the same,—that the sensible world should be abandoned for the spiritual world.

321. Lit., "a morsel does not come to the man of the prison."

322. "Kushādan" means primarily "to open," but besides its dictionary meanings it signifies "to open out for oneself, to manage to obtain."

323. The insolvent when any remonstrance is made quotes only the part of a sentence in verse 29 of ch. vii. of the Qur'ān which serves his purpose; namely, "Kulū," "Eat ye," from "Kulū wa-'shrabū, wa-lā tusrifū; inna-hu lā yuḥibbu 'l-musrifīn;"

"Eat and drink, but exceed not; verily, He loves not those who exceed."

B. U. says the Khalif 'Umar included in "excess" the buying and eating of whatever the appetite craved. Of course the meaning of the Qur'ānic verse is that one should eat of lawful food but not in waste or excess.

324. "A famine of three years' duration" is "the greedy insolvent."

325. *i.e.*, may our lord live for ever to protect people.

326. Or we might render, "Go to your own trumpery house;" or, "Go to your own house which you have left."

327. *i.e.*, as the prison, this world, is the infidel's paradise, so your prison is my paradise. *Cf.* the Tradition, "Ad-dunyā jannatu 'l-kāfir;" "The world is the infidel's paradise."

328. The Author remarks that the insolvent sought a respite as Satan did when ordered to leave paradise for refusing to prostrate himself in worship before Adam. For the second hemistich *cf.* the Qur'ān, vii. 13:
"He said, 'Respite me till the day when they shall be raised from the dead.'"

329. *i.e.*, so that I may bring the sons of Adam to destruction by leading them astray.

330. *i.e.*, whoever has some spiritual provision in the way of knowledge and practice on the Path of God.

331. *Cf.* the Qur'ān, ii, 271: "Satan threatens you with poverty, and commands immorality"; *i.e.*, he makes you niggardly in the cause of religion by inducing fear of poverty; and he tempts you by beauty to be immoral.

332. "In the (lasso's) coils"; ("dar kham"); or possibly, "in the crook (of the polo-stick)."

That is, the scanty food of faith which does exist in the world is captured, or is subject to capture, by Satan, through his designs and machinations.

"Dar kham" may possibly mean here "on the bend, yielding, giving way":—*i.e.*, in this case, "yielding to the power of Satan"; but the expression does not apply well to the word "food."

The distich of course is a remark of the Author's.

333. *i.e.*, Satan by his machinations nullifies the effect of religious practice.

334. *i.e.*, when Satan enters a person that person becomes, as it were, Satan, and thinks Satan's suggestions are his own thoughts. He becomes a devil in human form.

A Tradition says:

"Satan flows in man through the veins; narrow them therefore by hunger and thirst."

335. *i.e.*, the constant repetition of the formula, "Lā ḥaula wa-lā qūwata illā bi-'llāh"; "There is no power or strength except in God," by which all might is denied to all beings except God, is a weapon by which Satan is destroyed in the believer's heart. (See too Note 80).

336. "A mite"; lit., "a weight of four barley-corns," "tasū."

337. This distich and the following three are remarks of the Author's.

The T. Com. says it is an ordinance of the Law that a debtor can be kept in prison only until his insolvency has been proved.

In the same way man is imprisoned in the world only until he sees and appreciates that he is insolvent *vis-à-vis* of God: that God has all, and he nothing.—"Al-'abdu wa-mā yamliku-hu li- Maulā-h"; "The slave and that which he possesses belong to his Lord."

When he has reached this appreciation he is freed from the imprisonment of the world and lives in God.

338. "(And try to) use him as a means (of gain)" is, I think, the most probable sense of "ūrā bahāna(h) āvarī."

339. "When the business began"; lit., "when the disturbance was kindled." We might render colloquially, "When the fun began," namely, after the trial was finished.

340. "Dāng"; an ancient coin worth about the sixth part of a dirham, which itself was worth about three halfpence or twopence.

341. "Morning." "Chāsht" is the middle hour between sun-rise and midday.

342. "(Were) loudly proclaiming;" "buland āvāziyān." The Commentators take this to mean "loud-voiced men." This is not impossible, though the usual compound would be "buland-āvāzān;" but there is the verb "āvāzīdan," "to cry out," and in addition a word of verbal force is required before the next distich.

343. "A vessel (of deceit)" is the sense attached to "dabba-ī" by the T. Com., and the H. Com. "Dabba" is a large leathern vessel in the form of a jar or bottle for carrying oil, etc.; hence from "oil-vessel" these Commentators take the metaphorical sense "vessel of deceit."

"Dubba," with *zamma*, means "a state or condition, a way, or a way of conduct," and also, "creed or faith;" so that if we take the preceding "daghā-ī" as a noun meaning "imposture," "daghā-ī-dubba-ī" would signify "one whose state, way of conduct, or faith, was imposture"; *i.e.*, "an impostor."

Or, reading "dabba-ī," and taking "daghā-ī" as a noun, "daghā-ī-dabba-ī" might mean "a vessel or bag of imposture."

Then again, "daghā" means also "sticks and straws," or "rubbish," so that "daghā-ī" might signify "of rubbish," or "filled with rubbish;" and "dabba" means also a leathern bag (filled with clods and rubbish) which they formerly used to throw and shake before elephants in order to accustom them to unusual and alarming noises, so that they might not fear such in warfare.

"Dabba dar pāy-e pīl andākhtan," "to throw the 'dabba' at the elephant's feet," has amongst its other meanings that of "raising a disturbance; making

trouble," so that "daghā-ī-dabba-ī," "a leathern bag filled with rubbish," might easily from this, I think, have the meaning of "a disturber."

Or, it might mean simply "a bag of rubbish," "a man of straw," as it were. Or, "dabba-ī" by itself might, irrespective of its usual contents, signify "an empty bag;" "a pauper."

344. "Knot (your purse-string) securely;" *i.e.*, do not consent to buy the ox, because he, being an insolvent, must have stolen it, or got it by false pretences.

If we read "kāv" instead of "gav," the distich might be rendered, "I warn you strictly to have no companionship with him: when he tries to get anything from you, knot (your purse-string) securely."

B.U., and the H. Com. have absurd readings, and the T. Com. seems to have quite mistaken the meaning of the distich.

345. "His throat (is) very wide." In the original, "gulū-yash bas farākh," which means "(he is) very greedy." It also means "(he is) a very fluent speaker," but I think the former sense is more consonant with the context.

346. "A tattered cloak with a new covering." In the original, "bā shi'ār-ē nau diṣār-ē shākh-shākh." "Shi'ār" as opposed to "diṣār" is an "under garment," the latter being an "over garment," or a "cloak" or "mantle."

But shi'ār cannot have that meaning here, since the purpose of the *new* garment is to impose upon people, and it must therefore be visible, *i.e.*, it must be the over garment.

The T. Com., and the H. Com. cut the Gordian knot by boldly asserting that the reverse meanings are attached to "shi'ār" and "diṣār." The only solution of the difficulty I can see is to take "shi'ār" in the more general sense of "any covering or protection," which Redhouse says it has.

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The reader of Persian may perhaps wonder why the Author did not reverse the order of the two words, and write, "bā diṣār-ĕ nau shi'ār-ĕ shākh-shākh," but I think the reason is that the insolvent's two garments would both be supposed to be tattered, and that to deceive the people and induce them to trust him he would be supposed, metaphorically of course, to put on some *new* borrowed outer covering to hide the tattered dress. This second hemistich is of course purely metaphorical, his own tattered garment being symbolical of his worldly and moral condition, and the new borrowed outer covering a symbol of the smooth-tonguedness which he puts on in order to profit by people's credulity. *Cf.* the following three distichs.

347. Whilst speaking of the insolvent's assumption of a fine new dress of smooth-tonguedness which is, as it were, a borrowed thing only put on to delude, the Author is making a hit at the false Ṣūfī who assumes the robe and manner of speech of Ṣūfīs for the same purpose.

348. "Ḥulla" means a "robe," a "cloak" or "wrapper," and more particularly, a "striped Arabian garment," the "burd-e Yamanī."

349. "To take a person's hand" means "to assist him."

350. The answer is of course that they have been perambulating to proclaim the man an insolvent.

351. The second hemistich may also be rendered, "(It is) a bad (and strange) misfortune (that) you did not hear."

352. The moral is that those who are full of greed are deaf to the words of the prophets and saints.

353. A remark of the Author's conveying a reference to the Qur'ān, xlv. 22:

"And God has sealed up his ears and heart, and has put a veil upon his eyes."

The person alluded to is he who makes a god of his passions.

354. Amongst other Traditions the T. Com. quotes the following:

"Inna 'llāha khalaqa li-kulli dā'iṇ dawā;" "Verily, God has created a remedy for every malady."

355. "A trace;" lit., "colour and scent."

356. "The eye to the soul upturned." The eye of the person whose soul is leaving him is supposed to turn up to follow its flight. *Cf.* the Tradition:

"Inna 'r-rūḥa idhā qubiḍa yatba'u-hu 'l-baṣar;"

"Verily the soul when it is taken away,—the eye follows it."

For "the region of inexistence," see Notes 1415 and 1637. In the region of inexistence one is extinct as to self in God.

357. *i.e.*, the material world of space became existent from the immaterial world which has not the attribute of space.

358. "Existence," here, means material existence; and "non-existence" means the state of the "a'yān-e s̱ābita," "the fixed essences," or prototypes of things in God's Spirit.

359. *i..e*, the state of the "a'yan-e s̱ābita," which are non-existent as regards matter, is repose in the constant and unchanged divine Spirit. He who lives in it is the constant recipient of the manifestations of the divine Attributes and has permanent existence, in which nothing is ever lost. He lives in a world of quality not quantity; whereas he who lives in the material world of quantity is constantly losing: there is no constant and fixed gain in anything. As regards the material world everything is evanescent and is ultimately lost. By "this existence of more or less" is meant the world of quantity.

360. *i.e.*, God is the only worker and mover, and

He works and moves in the immaterial world, *i.e.*, the world which is as regards matter non-existent. Therefore nothing can work or move of itself in the material world. Its only tendency is to vanish into non-existence, and it is kept materially existent and moving only by the never-ceasing creative and moving power of God, which is always exercised in non-existence. That is, God sustains the material world by continuous acts of fresh creation in the world of non-existence. The material world can do nothing of itself, and it is absolutely unoccupied.

361. The T. Com., B.U., the T. Trans., and the H. Com., all read:
"Ai rafīq," "O Companion," but this is not a suitable address, and I think one might plausibly conjecture, "Ai Raqīq," "O Compassionate One."

362. The Nile is supposed to be one of the rivers of Paradise, it is therefore pure, whilst a stream of blood is, of course, impure. The "alchemy" means God's omnipotence.

363. *i.e.*, the secret of the changes which God effects is known only to Him.

364. The expression, "maternal and paternal uncle," stands for all kinds of relatives who have their being from Adam.

365. "To some;" *i.e.*, to prophets and saints.

366. *i.e.*, God has made every material, beautiful thing or person ugly in the eyes of the prophets and saints. In the second hemistich, the possessive pronoun is *met. caus.* in the singular, but I render in the plural for the sake of symmetry.

367. "Their Beloved;" *i.e.*, God.

368. *i.e.*, set aside the consideration of the distinction between spiritual love and that which is called material love, and enquire into the nature of the latter,

when you will see that even in what is called material love the object of the love is not really the visible form or face.

369. "Nor is it (the love) of a face." I read, "na-bar rūy-ī 'stī," 'stī being for astī, lit., "would be," but here, I think, equivalent to "is," "ast." The T. Com. reads, "na-bar rūy-ē sitī," "nor of the face of a woman;" but sitī is not even the corruption, "sittī," of "saiyidat-ī," "my lady," so his reading, I think, can scarcely be accepted.

370. "Would be in love with it"; for the reason that all whose senses are in a normal condition see a sensible object in the same way in so far as the senses are concerned.

371. The meaning is that the object of love so long as it remains unchanged cannot destroy that faithfulness which is the necessary concomitant of love. Hence the sensible form cannot be the object of love, because, according to the Author's datum, it does remain unchanged even after the soul has departed. Yet notwithstanding its being unchanged the lover becomes unfaithful to it. Hence the object of love must have been something other than the outer form or face.

The second hemistich might be rendered, "how does faithfulness change its form for the worse?"

The sense of this will be obvious in the light of the above note.

Other interpretations might be offered, but I think not so satisfactory as the above two.

The following might be suggested, though I think it rather strains the meaning of "vafā," "faithfulness, keeping one's engagement, fulfilling one's promise:"

"When constancy (on the part of the beloved) makes that love (we speak of) abound, how does constancy in the form change that love for the worse?"

This rendering also implies "fakk-e iẓāfat" between "vafā," rendered "constancy," and "ṣūrat," "form."

372. An illustration of the fact that it is the

manifestation of God in the human form which gives it beauty.

373. "A brick"; *i.e.*, the wall mentioned in the preceding distich.

374. "The Intellect" means here the Universal Intellect, the first emanation from God.

375. "Borrowed gold laid temporarily upon your copper." "Borrowed gold" here is analogous to the rays of the sun spoken of in the last distich but three. Your individual intellect is a ray reflected from the Universal Intellect upon your senses; or it is a gilding of their copper. It is therefore no more to be worshipped than the external form.

376. "Become an old ass"; *i.e.*, "become grey, old, and ugly" (when the gilding goes off).

377. *Cf.* the Qur'ān, xxxvi. 68: "And him whose days We lengthen We cause to retrograde in (his) natural constitution."

378. "The Heart"; which is the place of manifestation of the Deity. "A bone"; *i.e.*, "the body."

379. "The Water of Life" means here the knowledge and love of God.

380. *i.e.*, the heart, which, when purified, is the abode of the Deity, becomes the seeker of the knowledge of God, the knowledge of God itself, and God Himself, when the seeker gives up his own individuality and becomes lost to himself in God. *Percipiens, perceptio,* and *perceptum* become one.

By "talisman" is meant the human individuality or *ego* which must be broken in order that the treasure of divine knowledge and union with God may be gained.

381. *i.e.*, you cannot appreciate the unity of those three by reasoning.

382. *i.e.*, serve God, and do not engage in fruitless philosophical discussion.

383. *i.e.*, that which you consider reality is nothing but form and a thing borrowed for a time, whether it be a thing of the senses or of human reason. (*Cf.* Note 375).

384. *i.e.*, you rejoice in that which is related or similar to the reality, and follows or is dependent upon it.

385. "Carries you away"; *i.e.*, from your own individuality or *ego*. The "Reality" is the knowledge and love of God, or God Himself.

386. "Grievous fancies;" because he cannot know the real nature of things.

387. The "eye" means here the person of spiritual insight, who lost to himself in the Deity, sees the true nature of things in the spiritual world.

388. *i.e.*, they apply themselves to the letter and not to the spirit of the Qur'ān.

The second hemistich is allowable in connection with the Qur'ān, because it is a proverb, and no direct comparison is made. That is, the spirit of the Qur'ān is not compared to an ass, nor the letter of it to the pack-saddle.

389. *i.e.*, the spirit or essential may escape you if you do not closely follow it, but the letter or accidental cannot do so, provided you have the spirit or essential; therefore you should not attach yourself to the letter or accidental.

In this distich there seems to be a transition from what is essential in the Qur'ān to what is essential more generally.

390. The essential here is "life," and the accidental, "bread." If you have the essential, "life," you will easily find the accidental, "bread."

391. The first hemistich may also be rendered, "the back of the ass," or "on the back of the ass is a shop of goods and gain;" by which is meant that the carnal soul is a source of sensual pleasure: it exerts itself in order to gain sensual gratification. The Heart on the other hand would be a source of wealth to any number of bodies, since it is infinite and embraces all things, being when purified the abode of the Deity. Inasmuch too as it is of one essence it may be said to be the leaven, as it were, of any number of bodies.

The T. Com. interprets as if the Author were still treating of the letter and spirit of the Qur'ān, but I think the distichs following as well as other considerations obviously disprove this interpretation.

392. By "riding the ass bare-backed" is meant pursuing one's course with a soul free from sensual desires and evil passions, the soul having by discipline become "nafs-e muṭma'inna," *i.e.*, a tranquillized soul which no longer seeks sensual gratification.

The T. Com. takes the second hemistich literally; B.U., figuratively, saying that Muḥammad was free from carnal passion from his birth.

393. If B.U.'s figurative interpretation of the second hemistich of the last distich be correct, the "Prophet's travelling on foot" would mean presumably that he had practically no carnal soul, (nafs), but that the latter was in the stage of "Heart" with him.

The carnal soul takes the position of "Heart" or higher soul in ordinary people by discipline and purification.

394. "Has run away;" *i.e.*, the carnal soul, (nafs), with ass-like obstinacy and perversity, seeks to be unrestrained, and to avoid doing its work and bearing its burden. It is not yet "nafs-e muṭma'inna." (See Note 392).

A "(tether)-peg" is probably an allusion to the expression "ḥabl matīn," "the strong cord, bond, or cause of union (with God);" *i.e.*, the holy Law of the Qur'ān.

395. "Work and burden;" *i.e.*, the work and burden prescribed to, and imposed upon it by the holy Law.

396. *i.e.*, patience in discipline and devotion, and also thankfulness to God.

397. The meaning of this distich is that one should never relax in one's efforts to discipline the carnal soul, however long it take to do so; until it be changed from "nafs-e ammāra," "the commanding soul," in which the carnal appetites are predominant, to "nafs-e lavvāma," "the reproaching soul," in which the voice of conscience is heard, and from that to "nafs-e muṭma'inna," "the tranquil soul," in which the appetites are entirely subdued, and the burden of patience in bearing and abstaining, and in devotion and obedience to God, and also thankfulness to Him is willingly borne.

398. *i.e.*, every soul must bear its own burden of discipline, patience in suffering and abstaining, and obedience and thankfulness to God. The hemistich is an allusion to a verse, or part of one, which occurs five times in the Qur'ān, but the special reference here seems to be to that which occurs in chapters xxxix., and liii.

xxxix. 9:

"If you are unthankful, yet truly God is independent of you; but He is not pleased with thanklessness in His servants. But if you offer thanksgiving He is pleased with it in you. 'And a burden-bearing (soul) shall not bear the burden of another'."

Cf. also verse 13:

"Say, O my servants,—those who believe,—fear your Lord. For those who have done good in this world there is good; and God's earth is broad. 'Verily those who have patience shall be paid a reward without measure.'" In these two verses both patience and thankfulness are alluded to. See the preceding distich.

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liii. 37-40:

"Has he not been told of what is in the pages of Moses?

And of Abraham who accomplished all that was due?

'That a burden-bearing soul shall not bear the burden of another';

And that man has nothing except that for which he has striven."

To the last of these verses there seems to be a reference in the second hemistich of the present distich. There is also in it an allusion to the Tradition,

"Man ḍaiya'a aiyāma ḥirāthati-h, nadima fī waqti ḥaṣādi-h;"

"He who loses the days of sowing, repents in the time of harvesting."

399. It is foolish to expect a rare chance will befall you because it has been the lot of another, and to give up work through this expectation. (See Note 398, especially verse 40 in ch. liii. of the Qur'ān, there given).

400. In several ways the use of the word "If" may be a sign of hypocrisy as intimated in the next distich.

When one says "If I had (only) done this or the other" it is a sign of unbelief in God's predestinating decrees, in which a Muslim professes belief. One should do one's best at the time and leave the issue to God. Then again, *e.g.*, if one were asked to confer a favour one should either consent or refuse. Saying "If," *i.e.*, making the granting of the favour depend upon certain contingencies is often a sign of hypocrisy. The T. Com. understands here the hypocrisy of the "Munāfiqīn," the "Hypocrites" of Medīna, who whilst professing belief in Muḥammad and his mission really disbelieved and were inimical.

He quotes the two following Traditions:

"Īyā-kum wa-kalimata 'Lau,' fa-inna-hā min kalāmi 'l-munāfiqīn."

"Beware of using the word 'If,' for verily it is of the words of the hypocrites."

"Al-mu'minu 'l-qawīyu aḥabbu ila 'llāhi mina 'l-mu'mini 'ḍ-ḍa'īfi; wa-fī kulli khairin iḥriṣ 'ala mā yanfa'u-ka wa-'sta'in bi-'llāhi, wa-lā ta'jiz, wa-in aṣāba-ka shai'un, fa-lā taqul, 'Lau annī fa'altu kādhā, kāna kādhā wa-kādhā', wa-lākin qul, 'Qaddara 'llāhu, wa-mā shā'a fa'ala'; fa-inna 'Lau' taftaḥu 'amala 'sh-shaiṭān;" "The strong believer is dearer to God than the weak believer; in every good thing desire you that which will benefit you, and ask help of God, and be not weak; and if anything happens to you, do not say, 'If only I had acted thus it would have been so and so,' but say, 'God decreed (it), and He does that which He wills;' for verily 'If' opens the work of Satan."

Besides declaring the hypocrisy and weakness of "If," the Author also illustrates its futility in the Story which follows the next two distichs.

401. The Author evidently assumes that the Hypocrites before dying regretted having wasted the opportunity of advancing the Faith in their life-time. B.U. quotes the Qur'ān, lxiii. 10: "Expend out of that which we have given you before death comes to one of you, and he say, 'O my Lord, if you only respited me till a term not distant, then would I give alms and be of the righteous.'"

402. *i.e.*, they suffer affliction through acts which are only calculated to secure the false happiness of this world.

403. *i.e.*, the commonalty think an act which may lead to worldly happiness is the true gold, whereas it is only the counterfeit compared with acts of piety and morality, by which the happiness of the future world may be bought.

404. *i.e.*, many acts which are apparently virtuous have only, as it were, a kind of reflection of virtue upon them.

405. The "touchstone" is religious knowledge. The deep knowledge of the holy Law which distinguishes

between "the true and the false," "the right and the wrong," "ḥaqq-u bāṭil."

406. So that you may find it through him.

407. A round-about way of saying "if you have not the touchstone of religious knowledge you must seek a guide who will give it to you; as in the preceding distich. But B.U., and the H. Com. have "va-'r na-dārī," which would give: "or if you have (it) not, do not advance alone on the Road."

408. "Ghūls" are a species of "evil jinn" or of "demons," who mislead people and draw them to destruction.

For this purpose they assume the form of any human being they please, sometimes taking that of an acquaintance of the person to be misled.

The meaning of the distich is that it is not safe to travel on the Path without a spiritual guide, since there are many snares which in the guise of advantages would mislead and destroy you.

409. "Those who sink," "āfilān," means here "those who perish," but the word "āfil," "that which sinks or sets," evidenly refers to verse 76 of ch. vi. of the Qur'ān: "And when the night overshadowed him, (Abraham), he beheld a star. 'This,' said he, 'is my Lord'; but when it set, he said, 'I love not (gods) which set.'" Abraham is said to have so spoken in order to persuade the people of the falseness of their gods.

410. The inner meaning of the ghūl's cry is explained in the following distich as the suggestions of Satan and the carnal soul.

411. "This vulture"; *i.e.*, the carnal soul and its desires.

412. The "wine" means the spiritual world; the "cup" which borrows its colour from the wine is the material world, which is only a reflection of the spiritual world.

413. The meaning is that by forbearing from the carnal and by following the spiritual path you may obtain the eye of the heart with its insight unto the divine, over and above the sensible eyes which you already have. The "watchers of the seven colours" are the sensible eyes which see the material world with all its colours and appearances.

414. The "Worker" is God.

By "the workshop" are meant the potentialities of existence which are to appear materialised in the phenomenal world, but which whilst in God's knowledge are considered non-existence ('adam) in respect of material existence. (See the next distich but two.)

415. By "web" is meant the material world, which conceals God from you. So long as you see nothing but the material world you are outside of God's workshop and work, and you cannot see Him, in his Names, Attributes, and Unity.

The T. Com. quotes here a Tradition from A'rābī:—"He said, 'where is our Lord?' He answered (On him be peace!) 'In the cloud ('amā), over and below which there is no atmosphere.'"

'Abdu 'r-Razzāq in his Dictionary of Ṣūfī terms says:

"Al-'Amā: Al-Ḥadratu 'l-Aḥadīyatu 'inda-nā, li-annahu lā ya'rifu-hā aḥadun ghairu-hu, fa-huwa fī ḥijābi 'l-Jalāl;"

"'Amā" is according to us (Ṣūfīs) 'Al-Ḥadratu 'l-Aḥadīya,' 'the Unity Essence,' because no one knows it except Him, and He is in the veil of Glory." But 'Abdu 'r-Razzāq continues: "And it has been said that it is 'Al-Ḥadratu 'l-Wāḥidīya,' 'the Unity Eminence,' which is the source of the Names and Attributes (of God); because ''Amā' is a 'thin cloud,' and a cloud is a veil between the sky and the earth, and 'Al-Ḥadratu ('l-Wāḥidīya') is the veil between the sky of the Unity and the earth of the mutiplicity of (spiritual and material) creation."

It should be explained that "Al-Ḥadratu 'l-Aḥadīya" or "Adh-Dhātu 'l-Aḥadīya," "the Unity Essence,"

means God in His Unity, in which the multiplicity of the Attributes is extinguished, as it were, in the Essential Unity. Unity is the Essence of God, not an Attribute attached to Him.

"Al-Ḥaḍratu 'l-Wāḥidīya," "the Unity Eminence," is, as mentioned by 'Abdu 'r-Razzāq, "the source of the Names or Attributes of God."

It is also called "At-Ta'aiyunu 'l-Auwal," "the First Individualization or Determination," and also "Ar-Rūḥu 'l-Auwal," "the Universal Spirit." 'Abdu 'r-Razzāq also quotes a similar Tradition respecting "'Amā":

"He (Muḥammad) was asked, 'where was our Lord before He created the creation?'

And he answered, 'In a cloud ('amā)!'" From this 'Abdu 'r-Razzāq judges that "'Ama" cannot mean "Al-Ḥaḍratu 'l-Wāḥidīya," because the latter is the Universal Spirit or Intellect, which according to orthodox Ṣūfiism was the first thing *created*: "Auwalu mā khalaqa 'llāhu 'l-'Aql;"

"The first thing which God created was the Intellect." Unless, says he, the questioner meant by "creation" the "material world," which of course followed the creation of the Universal Intellect. He implies further that if the questioner meant strictly "Lord," *i.e.*, "Rabb," then "the Lord" was in this first creation, which is also called "Al-Ḥaḍratu 'l-Ilāhīya," "the Allāh Eminence," because the "Essential Name," "Allāh," embraces all the ninety-nine Names, including "Rabb," "Lord."

In 'Abdu 'r-Razzāq's definition it is said that "He is in the veil of Glory." Now "Glory," "Al-Jalāl," is defined as "The veiling of God from us by His Grandeur, so that we know Him not in His real Nature and Essence as He knows His Essence; for indeed no one except Him sees His Essence as It is." It is possible therefore that Muḥammad may have meant this veiling "Grandeur" by "'amā," and I think we may fairly assume that this veiling "Grandeur," "Jalāl," is the "'Ālamu 'l-Jabarūt," "the World of Dominion, the Higher Throne of God ('Arsh), the highest Heaven,

the Universal Spirit or Intellect, the Unity Eminence, the First Individualization. As a further reason for this assumption we may add that there can be little doubt that the questioner meant by the "creation," that which was created from "At-Ta'aiyunu 'l-Auwal," the "First Individualization." In the distich which we are now considering the Author teaches that it is necessary to return to the position of the "a'yān-e ṣābita," or "fixed essences," in order to see God in His Attributes, and Unity, since the "a'yān-e ṣābita," "fixed essences," or "prototypes" of all things, come from God's Attributes in the Unity Eminence, "Al-Ḥaḍratu 'l-Wāḥidīya," and the Unity Eminence is the place of manifestation of the Unity Essence, "Adh-Dhātu 'l-Aḥadīya." These "fixed essences" then are the work-shop of God, or rather perhaps the material on which He works for the production of the spiritual and material worlds.

To return to the position of these "fixed essences" is regarded as the extinction of the individual, as intimated in the next distich but one.

The "fixed essences," in fact, are regarded as non-existent, because although they are involved in the divine Attributes, as, *e.g.*, the "makhlūq," or "created thing," is involved in the attribute "Al-Khāliq," "the Creator," it is inexistent until manifested by the Creator in the spiritual or the material world—the "'Ālamu 'l-Malakūt" or the "'Ālamu 'l-Mulk."

The Attributes themselves, indeed, do not appear until the duality (shaf'īyat) of "Al-Ḥaḍratu 'l-Wāḥidīya," "the Unity Eminence," has been added to the unity (witrīyat) of "Adh-Dhātu 'l-Aḥadīya," "the Unity Essence."

416. See note 415.

417. *i.e.*, as the T. Com. says, the work is the forms of the knowledge of the Worker, and the knowledge is, in unity, the "One who knows," (as the *perceptio*, one may add, is the *percipiens*). Hence he who goes back

to the position of "fixed essence" sees the work and the Worker together. (See Note 415.)

418. See Notes 415 and 417. It may be added that in the position of "fixed essence" not only are the work and the Worker seen, but also the preordinances of God which affect those "fixed essences," and which in the material world are to be executed and acted out.

Th Author intimates in the following lines that Pharaoh was not in this position, and thought therefore that he could act without regard to God's preordinances and judgments.

419. "Existence" means here material existence.

420. *i.e.*, as the T. Com. explains after the preceding distich, Pharaoh, not knowing the "preordinances of God," ("qadar"), thought he could take precautions against God's "judgments in them in this world," ("qaẓā"), if they threatened to be displeasing to him.

421. Lit., "Secretly derided the mustachios of that resorter to machinations."

422. "That body" seems to mean here rather the "carnal soul," which is the sensualist's real enemy. As expressed in the next distich but one, it rests unmolested in the house, his body, as Moses rested unmolested in Pharaoh's house.

Although the next distich is found in the editions of the T. Com., the T. Trans., B.U., and the H. Com., I cannot help regarding it as spurious, since it is absolutely out of harmony with this distich which precedes it and the one which follows it.

423. This and the following distichs to the end of the Section are remarks of the Author's.

424. *i.e.*, As the T. Com. says, you rebel against God's decrees and refuse Him obedience; and you are also inimical to the people who oppose your desires in any way.

425. "Who is going himself to death." The idiom is, "who is digging up (his own) life."

426. *i.e.*, though the bat has an aversion to the sun it cannot injure it, but suffers itself from the sun through its own peculiar nature which excludes it from deriving any benefit from it.

427. By "ruby" is meant he who is capable of receiving light, truth and perfection from the Sun of Truth, *i.e.*, God. It is thought that the ruby derives its light and perfection from the sun.

428. "The rays of the prophets' jewels;" *i.e.*, the light of spiritual truth which issues from the spirits of the prophets.

By disbelief in the prophets, and denying themselves this light, they are their own enemies, not those of the prophets.

429. The people, *i.e.*, ignorant disbelievers, cannot veil the eyes of the prophet (of his time) from God; therefore they can do him no real injury.

See the last distich but one.

430. *i.e.*, do not add a greater trouble to that which you have; or more particularly, if you suffer from an accidental or, in a measure, unimportant disadvantage, do not add an essential, or really important one to it.

I am venturing to take "chār-shākh" in the sense of "chār-mīkh," "crucifix," as B.U. apparently does. Its dictionary rendering of "winnowing fork" gives no sense here. The Shaikh-e Akbar, Ibn 'Arabī, quoted by B.U., takes "du-shākh" in the sense of "kafsh-e du-pāra," by which he may mean "split shoes." "Chār-shākh," he says, means "kafsh-e chār-pāra." This seems rather far-fetched, but if this sense of "du-shākh" be accepted, I should assume that it would refer to the shoes, whilst "chār-shākh" would refer to the shoes and the feet, and that the hemistich would depend upon the preceding one: that is, "if your shoes have a split in each shoe do not walk on stony

ground or you may become four-split, *i.e.*, you will have a split in each of your feet as well as in each of your shoes."

If the Shaikh-e Akbar mean by "kafsh-e du-pāra," "two-patched shoes," then of course "char-shākh" would refer only to the shoes, and would mean "doubly patched"; but this is only a slightly increased disadvantage of the same kind, and therefore does not accord with the preceding line and the first hemistich of this distich.

431. *i.e.*, inferiority of position with regard to Adam, when the latter was created.

432. As . B.U., I take "khūn-pālā," "straining blood," to mean "shedding blood."

Through envy Satan wished not only to be exalted but also to kill those who were raised above him.

433. Abū Jahl, the "Father of Ignorance," was the nickname which a bitter enemy of Muḥammad received on account of his disbelief and enmity.

434. Abu 'l-Ḥikam; *i.e.*, "Father of wise precepts."

435. "The World of Search;" *i.e.*, the world in which people strive after and seek that which is advantageous. Perhaps, more particularly, the world in which future happiness is sought.

436. "Are profitable;" *i.e.*, on the Path of religion and Ṣūfiism.

437. *i.e.*, in order that the latent quality of envy should be shown through the disturbance of mind which would affect the people on their seeing the superior position of the prophets. The prophets come to distinguish the good from the bad.

438. An allusion to the passages in the Qur'ān in which the people said to the prophets, "You are but men like us." (*Cf.*, *e.g.*, the Qur'ān, xii. 14.)

439. The last of the prophets, Muḥammad, is probably alluded to here. The meaning is then that Muḥammad's supereminence having been established, people have accepted him as superior, and therefore do not envy him.

440. *Cf.* the last distich but three: "God made the prophets intermediaries, etc."
Since the supremacy of the prophets has been established, and their age has passed, a supreme saint, "Quṭb," is supposed to live in every age, so that the latent quality of envy may still be manifested when it exists. Thus the people are tested until the Resurrection, and the good distinguished from the bad.

441. *i.e.*, he who has good qualities and does not envy the saint, but follows his teaching, is saved from error and from future punishment; whilst he who is of weak effeminate nature, and has not been able to endure the discipline required for the improvement of his character and temperament envies and denies the saint, continues in error, and is ultimately involved in disgrace and punishment.

442. "Imām." According to the Shī'a sect, which prevails especially in Persia, the Imām, by which name they designate the Khalif and spiritual leader, must be a descendant of 'Alī, the fourth Khalif, who was a cousin and son-in-law of Muḥammad, and reigned from 35 A.H. to 40 A.H. The twelfth Imām, or Mahdī Muḥammad 'Abdu 'l-Qāsim, is said not to have died but to have been concealed, and he is expected te reappear in the last days and rule according to the laws of Muḥammad for seven years. The Author a Sunnī, implies that it is immaterial from whom the chief saint on earth, the "Quṭb," is descended. He is the absolute living Imām, and in a spiritual sense the Khalif or ruler of the faithful.

443. "Mahdī" means "the rightly guided (by God).'

444. "Concealed;" *i.e.*, as to his exalted nature; or as being in the presence of God.

445. "He is like the Light;" *i.e.*, the Light of Muḥammad, the Universal Spirit, since he is the spiritual heir of Muḥammad, and his mind and heart are a mirror of those of the Prophet. (See Note 41).

446. "Intellect is his Gabriel;" *i.e.*, by his intellect he receives spiritual truths from God, as Muḥammad did by Gabriel. His intellect too, like Gabriel's, is the Universal Intellect.

447. "His lamp." By "lamp" the Author probably means the "Imāmān," or two lieutenants of the "Quṭb," one of whom is on his left, and the other on his right. At his death the lieutenant of the left succeeds him, and a regular series of promotions follow through the different grades of Ṣūfī saints.

It may be as well to ennumerate those grades here:

1. The "Quṭb," "the pivot," or "pole," or the "Ghauṣ," "the aid," is the supreme saint.
2. The "Imāmān" are his two lieutenants.
3. The four "Autād," "props," or "stakes," are for the four cardinal points, north, south, east, and west: one for each.
4. The "Afrād," "the incomparable ones," whose number, says the Encyclopedia of Islām, is seven. They are not in the jurisdiction of the "Quṭb."
5. The seven "Abdāl" or "Budalā," "the substitutes," each for one of the seven regions of the world.

By some accounts, however, the number of these is forty, and by others seventy.

6. The forty "Nujabā," or "noble ones."

According to some, these are seventy.

7. The three hundred "Nuqabā," or "leaders."
8. The five hundred "'Aṣā'ib," or "troops."
9. An unlimited number of "Ḥukamā," "sages," or "Mufradūn" (? Mufarridūn), "solitaries."
10. The "Rajabīyūn."

It is by the influence of these holy men that the

existence, order, and arrangement of the universe are maintained. Each of the different classes has its own special functions, and some at least of these classes are supposed to be assigned to certain regions, though accounts differ as to the particular localities, some people assigning all the "Abdāl" to Syria, and others assigning some to Syria and others to other regions.

The H. Com., however, says that the "lamp" is the first Imām of the "Quṭb," and the "niche," (see next distich), the second.

448. "Niche;" *i.e.*, the niche or recess in a wall in which the lamp is placed.

The T Com. says that the Author by the expression, "*Our* niche," implies that he himself is the "Quṭb" or "Ghauṣ."

The "niche" would probably signify the lower ranks of Ṣūfīs, *i.e.*, those which are inferior to that of the "Imāmān," or "two lieutenants." (But see Note 447).

B.U., however, says on the authority of the "Nafaḥātu 'l-Uns" that Rūmī refused the rank of "Quṭb," and belonged to the "Abdāl."

449. *i.e.*, the "Quṭb" is as the Light of Muḥammad, the Universal Spirit, and the other classes of saints derive light from him according to their rank. The T. Com. takes as an illustration a number of mirrors the first of which receives light from the sun, the second from the first, the third from the second, and so on.

450. The Author mentions seven hundred veils, in accordance with the Tradition, "Inna li-'llāhi sab'a mi'ati ḥijābiṇ min nūriṇ wa-ẓulma;" "Verily God has seven hundred veils of light and darkness."

The number seven hundred only expresses an indefinite number, as is seen from the Traditions,

"Inna li-'llāhi sab'īna ḥijābā;" "Verily God has seventy veils;" and "Inna li-'llāhi sab'īna alfa ḥijābiṇ min nūriṇ wa-ẓulma;" "Verily God has 70,000 veils of light and darkness."

It is by "the Light" (one of the divine Names) that the darkness of the non-existence of contingent beings is, as it were, covered, so that they come into relative existence. They are, however, only as shadows whose apparent existence is due to the Light. If the Light be withdrawn they cease to exist. Thus the veils which conceal God are light in so far as it is His Light which gives them a *quasi* existence, and they are darkness in so far as they are inexistent in themselves and have only a shadow-like existence. (See 'Abdu 'r-Razzāq's Dictionary of Ṣūfī Terms under "Nūr," and "Ẕill").

Now according to the higher or lower degree of the saint he has a less or greater number of veils between him and the Light in which the "Quṭb" dwells, *i.e.*, the Light of God.

451. See Note 450. By the "Imām" is meant here the Quṭb.

452. *i.e.*, the light of the next higher Order.

453. *i.e.*, of those immediately above them.

454. He who has strabism is the person who has not yet attained to perfect consciousness of the absolute Unity of God, and become completely absorbed in Him with the loss of his own individuality.

455. "He will become the Ocean"; *i.e.*, he will lose all sense of individuality, and be immersed in the divine Unity. He and all multiplicity will be as waves in the Ocean of Unity.

456. *i.e.*, the quince and apple only require the heat of the sun to ripen them.

457. The T. Com. is quite at fault in the interpretation of this second hemistich.

458. The state of the faqīr is described under the expression "sawādu 'l-wajhi fi'd-dārain"; "blackness of face in the two worlds, (*i.e.*, th[illegible]aterial and the spiritual).

'Abdu 'r-Razzāq defines this expression as follows: "Huwa 'l-fanā'u fi 'llāhi bi-'l- kullīyati bi-ḥaitha lā wujūda li-ṣāḥibi-hi aṣlaṇ, ẓāhiraṇ wa-bāṭinaṇ, dunyā wa-ākhirataṇ; wa-huwa 'l-faqru 'l-ḥaqīqīyu, wa-'r-rujū'u ilạ 'l-'adami 'l-aṣlīyi; wa- li-hādhā qālū, 'Idhā tamma 'l-faqru, fa-huwa 'llāh;'" "It is complete extinction in God, so that he who has it has no existence at all—exterior or of the mind, of this world or of the future; and it is true poverty (faqr), and the return to the original state of non-existence; and for this reason they say, 'When poverty is complete, it is God.'"

459. *i.e.*, he is in immediate connection with God, and can bear the light and fire of revelations and divine love which would blind those of lower Orders.

460. The children of water are cereals, fruits, etc., which can be cooked only by means of an intermediary, such as a pot.

461. "Socks"; lit., bandages wrapped round the legs and feet (pātāba or pā-pīch).

462. *i.e.*, by the obliteration of all veils and intermediaries he is immediately affected by the manifestation of the divine Unity and Attributes: he is as the Universal Spirit.

463. *i.e.*, being in the position of Universal Spirit the faqīr is the rational soul of the world, which in itself is only a body.

By "heart," "dil" or "qalb" is meant the "rational soul," "nafs-e nāṭiqa." God reveals Himself immediately to the faqīr, and the divine rays reflected from the faqīr's heart upon the world keep it in existence and enable it to perform its functions.

464. *i.e.*, if the spirit of the faqīr, Quṭb, or Perfect Man, "Insān-e Kāmil," which is the Universal Spirit, did not exist, how could the world, or rather the beings in it, speak of, or search into divine secrets?

465. *i.e.*, the rays of the divine revelations fall upon

the perfect saint, who is the heart of the world, and from the saint's heart they are reflected upon the world.

466. *i.e.*, as bodies are illumined by the individual hearts or rational souls of the people, so the individual hearts or rational souls of the people are illumined by the Universal Heart or Spirit of the perfect saint, here called by the ordinary name of a Ṣūfī, "Ṣāḥib-dil," "master of heart," one whose heart is the abode of God. Such a saint's Heart is the mine whence the individual hearts arise, and by which they are sustained and illumined.

467. Lit., "I fear lest the minds of the commonalty slip"; that is, that the minds of the commonalty would not be able to bear these esoteric doctrines, and that they might lead them astray.

468. *i.e.*, though my spiritual guidance be good for those who could understand it, it might be bad for the commonalty.

469. *i.e.*, I have been carried out of myself by God's will to say what I have already said.

470. *i.e.*, as the beggar has no business inside the house, so the ignorant have no business with esoteric doctrines.

471. *i.e.*, metaphorically, we see by the person's words whether he is good, mentally and morally, or the reverse.

472. This and the preceding three distichs are reflections of the Author's.

473. "Eloquent pearls;" *i.e.*, pearls of eloquence.

474. Lit., "there was a discriminator by it for the true and the false."

475. By "the discriminator," "furqān," the Author presumably means the rational soul, the reasoning faculty, "nafs-e nāṭiqa," the processes and conclusions of which are in detail and not immediate like intuition.

"Furqān" is also a name of the Qur'ān, and expresses its faculty of distinguishing between the true and the false, but I think the Author, *pace* the T. Com., is taking the word here in the sense given by 'Abdu'r-Razzāq:

"Al-furqān:—Huwa 'l-'ilmu 't-tafṣīlīyu 'l-fāriqu baina 'l-ḥaqqi wa-'l-bāṭil;"

"Furqān:—It is detailed knowledge which discriminates between the true and the false."

He continues:

"Wa-'l Qur'ānu, huwa 'l-'ilmu 'l-ladunīyu 'l-ijmālīyu 'l-jāmi'u li-'l-ḥaqā'iqi kulli-hā;"

"And the Qur'ān is summary inspired knowledge which embraces all essences."

476. By the "Essence" the Author presumably means the Universal Intellect. The Ṣūfī who has gained this position knows everything by intuition, because all is contained in it as one, and there is no need of the detailed processes of the reasoning faculty.

The Ṣūfī's "thought," "fikr," is contemplation and meditation and the intuition gained thereby.

"Gauhar," rendered here "Essence" has also the senses of "pearl; origin, substance; wisdom."

It is the word used metaphorically of the slave's wise utterances.

B.U. observes that a Commentator says that this distich is not in the older copies.

477. "Both answer and question would be from us," because in the Universal Intellect everything is as one.

In the cause one would immediately see the effect, and in the question, the answer.

478. Neither the H. Com. nor B.U. gives this and the preceding distich, although B.U. comments upon them.

I think it will be agreed that they are most probably spurious. They seem to have been added by some one who did not understand the preceding distich, "If the light of the Essence became the light of our eyes,

both answer and question would be from us." (See espectally Note 477). The meaning according to the T. Com. is, that not having attained to the position of Universal Intellect, in which you would see all essences and truths as one, you see them separate, and this mode of looking or seeing is a thing of doubt, even as a question is.

If however you seek, and attain to the unity of all things which is found in the Universal Intellect or Unity Eminence, you will have perfect knowledge, which in its certainty is even as an answer. That is to say, that seeing more than one is a thing of doubt, as a question is, and that seeing the unity of all things is perfect and indubitable knowledge as an answer is!

B.U. comments as follows:

Questioning arises from strabism; *i.e.*, seeing God and the world as two distinct essences arises from crookedness of mental vision; but when (the eyes of) the heart are made straight and the heart is illumined by the Light of God, the unity becomes manifest, so that questioning ceases, and there is no need of answer.

I think however that the two distichs are most weak in every respect, and have little connection with the meaning of question and answer in the preceding distich.

479. "Thought" is used here in the sense of "contemplation and meditation," and the "intuition" gained thereby; it is the state of the heart which is fixed upon the Unity.

The divine Light is in such meditation, so that through and in it there is the consciousness of the Unity of all essences and truths.

480. That "Essence;" *i.e.*, the Universal Intellect.

481. After this distich the T. Com. offers another which is evidently only a bad variant.

It is however the reading in a slightly different form of B. U., and the H. Com., who omit the preceding distich. The T. Com. gives only the preceding distich.

482. *i.e.*, give up hearing and trust to nothing but seeing. The T. Com. does not seem to understand the distich. The sense, in accordance with preceding distichs, is that the Ṣūfī should gain intuitional knowledge, the knowledge which is felt, in preference to receiving it by way of the ears. Of course, as is implied in a subsequent distich, the beginning of knowledge is through the ears, but the end of it is in intuition.

483. "The eye is a master of condition;" *i.e.*, the eye of the heart is in immediate possession of each condition, or feeling, (ḥāl), which leads to a confirmed habit or station of the Ṣūfī, (maqām), in his progress.

The ear, on the contrary, is only a master of speech or learning. The learning which it conveys is not of the heart, that is, it is not identified by the recipient as a part of himself. It is only the knowledge of the philosopher, and not of the Ṣūfī who, living the life, attains to the perfection of spiritual insight.

"Ḥāl" is a transient condition or feeling which reaches the heart from God without any effort made by the Ṣūfī traveller. For example, in affliction a transient feeling of contentment may enter his heart as a gift from God. If the Ṣūfī cultivate this condition or feeling, (ḥāl), until it become a fixed habit it is called a "maqām" or "station."

The Ṣūfī must pass through successive "stations" in order to reach perfection.

Thus when "contentment," "qanā'at," has become a "station," he may proceed to the higher station of "tavakkul" or "reliance on God," and then from "reliance" to "taslīm" or "resignation"; and so on. (See 'Abdu 'r-Razzāq's Dictionary of Ṣūfī Terms).

484. *i.e.*, by hearing moral teaching bad qualities are changed to good ones.

485. *i.e.*, the seeing of the eyes is coincident with a change in the essence. In order to see God the Ṣūfī

must have reached the "station" of complete extinction, and annihilation as to everything other than God.

After reaching the "station" in which the Qualities of God are substituted for his own, which is the end of the second journey, "as-safaru 'th-thānī," he reaches, at the end of the third journey, "as-safaru 'th-thālith," the "station" of "Adh-Dhātu 'l-Aḥadīya," "the Unity Essence," in which duality no longer exists: he is completely immersed in God, and he is God. This is the "station" of the perfect saint.

The T. Com. quotes the following: "Ra'aitu Rabb-ī, fa-qāla, 'Man anta?' Qultu, 'Anta;'" "I saw my Lord, and He said, 'Who art thou?' I said, 'Thou.'" In seeing God his own imaginary and accidental essence and individuality are annihilated, he becomes "fāniṇ fi'llāh," and he is identified with God. In this way only can he see God, since, as the Ṣūfīs say, "Lā yara 'llāha illa 'llāh"; "No one sees God save God."

486. "'Ilmu 'l-yaqīn," "the certainty gained by knowledge of an object through hearing or reading a description of it," is called here simply "yaqīn," "certainty." The meaning of the distich is that you must not rest contented with knowledge gained by hearing a true description of an object, but you must also attain to "'ainu 'l-yaqīn," "the certainty gained by seeing it," and then to "ḥaqqu 'l-yaqīn," "the certainty gained by feeling it or being as one with it." This distich is an illustration of the preceding one. (See Note 485).

487. B. U. tries to explain why the Author uses only the term "'ainu 'l-yaqīn," "the certainty gained by seeing," and not "ḥaqqu 'l-yaqīn," "the certainty gained by identification with the object"; but I think the two terms here are practically identical, the meaning being that the Ṣūfī should progress to the "station" of "Adh-Dhātu 'l-Aḥadīya," "the Unity Essence," in which he sees the absolute Unity of God; but this can only be done by completely sinking his own imaginary essence

and individuality, and becoming identified with God. (See Note 485). It appears to me therefore that in this case "'ainu 'l-yaqīn," and "ḥaqqu 'l-yaqīn" are the same.

488. *i.e.*, proper hearing is the foundation of all knowledge, according to the Tradition, "Asāsu kulli khabarin ḥusnu 'l-istimā';" because it is through the ears that spiritual knowledge is first gained by the heart. By "proper hearing" is meant fixing the heart and mind with intelligence and earnestness upon spiritual teaching, so that the Ṣūfī may then enter upon the thought and meditation which are necessary for his attaining to perfection in spiritual insight. If he hear properly, he sees with the eyes of the heart, and ultimately with the Spirit of God. (See Note 485). It is in this way that the ears become eyes.

The Author is treating of the knowledge of divine things, and not of material objects, and of course he does not mean that hearing of a material object however intelligent and keen the attention may be can ever become equal to seeing it with the sensible eyes. Such an idea would be quite foreign to the argument conveyed in the preceding distichs, and it is also opposed to common sense. "Laisa 's-sam'u ka-'l-baṣar," "Hearing is not like seeing."

489. *i.e.*, speech would not reach the heart and mind.

490. *i.e.*, these words which treat of the knowledge of divine things.

491. "The 'kāf' of kindliness"; *i.e.*, the letter "k" suffixed to a word either as a mark of kind feeling or as a diminutive. It is equivalent to, and cognate with the English "kin," or the German "chen."

492. *i.e.*, he sought to know what his mind would give forth: what he would say, so that he might judge of his capacity.

493. Lit., "do not move more on that side (than is necessary)."

494. The correspondence between this hemistich and the preceding distich is, that as a correspondent communicates his news without personal contact, so the slave may do the same; the greater or less distance is immaterial, the essential fact being that the news is communicated without personal contact.

The T. Com. is hypercritical upon Sham'ī, the famous Turkish Commentator, as to this, but he himself offers only a literal translation of the Persian as his own comment.

495. "A close companion"; lit., "(a person) in the same place."

496. *i.e.*, so that the unpleasantness of your breath may be obviated. The hemistich does not mean that a real remedy or corrective may be found.

497. "Discourse a little"; lit., "tell (me) two or three stories."

498. Lit., "he was making me cold towards you"; but the imperfect past is often used in the sense of "wishing" or "trying," as, "Ba-dah diram mī firūkht, ammā kasī na-mī kharīd;" "He wished or tried to sell (it) for ten dirams, but nobody was willing to buy (it)."

499. "Rude and cantankerous" is, I think, the meaning here of "kazh-nishīn," lit., "sitting crookedly." The Turkish, "eyrī-ōturūjū," offered as its equivalent by the T. Com., means "sitting indecorously."

500. Lit., "I should suspect, or accuse my own body, or individuality."

501. "First"; *i.e.*, before seeing the faults of others.

This distich and the following five seem to be reflections of the Author's.

502. I have adopted the reading of B.U., and the

H. Com. The T. Com., and the T. Trans. for "bī khabar," "unacquainted (with)," read "ai pidar," "O father."

503. The T. Com. translates "shaman" by "idolater," but it has also the sense of "idol," which I think is preferable here.

504. "Sees his own face"; *i.e.*, says the T. Com., "sees his own essence and qualities by the Light of God, as does the 'Ārif, who has reached God." I think, however, we may add here that the "'Ārif" sees his own acts, qualities, and essence as the Acts, Qualities, and Essence of God; in this way only can his seeing remain permanent. (See the next distich).

This would be the state of the Ṣūfī who had reached "baqā," "permanence," after "fanā," "effacement," at the end of the fourth journey, which is called "jam'u 'l-jam'," "the collection of collection," or "al-farqu ba'da 'l-jam'," "separation after collection," and which means the seeing of the inclusion of God in the creation and the effacement of the creature in God, so that the absolute Unity is seen in the form of the many, and the form of the many is seen in the absolute Unity.

This is the absolute unity or oneness of "collection and separation," "jam'-u farq." "Jam'" in itself is "the seeing of God without the creation," and "farq" is "the enveilment of God by the creation."

505. See Note 504.

506. See Note 504.

507. Lit., "that you are a sympathiser of mine."

508. "Dād," "munificence," is interpreted by the T. Com. as "justice," which is another meaning of the word, but not an appropriate one here, as it would break the continuity of the idea conveyed in the two hemistichs.

The T. Com. observes that this and the preceding distich are an example of "madḥuṇ bi-mā yushbihu

'dh-dhamm," *i.e.*, "praise in the guise of blame," and he quotes the following example from the Arab poet, An-Nābigha:

"Fa-lā 'aiba fī-him ghairu anna suyūfa-hum
Bi-hinna fulūluṇ min qirā'i 'l-katā'ibi";
"And there is no fault in them except that their swords
Have notches in them through striking the troops (of the enemy)."

509. This distich and the following seven are apparently reflexions of the Author's. The meaning of this distich, which the T. Com. quite misapprehends, is, that although as a reward for the sacrifice of a single life in this world God bestows endless lives, *i.e.*, everlasting life, in the world to come; yet he who does not see this, will not willingly sacrifice his life.

510. The T. Com. quotes the Tradition: "Man tayaqqana bi-'l-khalaf, jāda fi's-salaf;" "He who is certain of the reward is generous of good deeds."

511. Lit., "a different kind of generosity would arise in him."

512. *i.e.*, if one sees that there will be compensations for the sacrifice of life and property for the sake of God, one will not fear to devote them.

513. *i.e.*, the diver having seen and known pearls joyously risks his life to get them.

514. Although it seems somewhat paradoxical, the Author's argument is apparently that no one is really stingy, for the reason that no one is really generous. There is really neither stinginess nor generosity; every act of apparent stinginess or generosity reduces to a question of exchange and barter.

If the miser keeps his money it is because he sees no equivalent worth it, but in the possession of it he has more than an equivalent for the self-sacrifice entailed by not lavishing it.

515. *i.e.*, in the most particular case, no one can

secure reward at the Resurrection but him who has eyes to see that it depends upon self-sacrifice in this life. If he clearly see this the Author implies that he will make the necessary sacrifices of property and life.

516 In this distich the Author resumes the Story.

517. "The Lord of Power," "Māliku 'l-Mulk;" is one of the ninety-nine Names of Allāh, God. It occurs in the Qur'ān, iii. 25, and it means simply the Being Who has all might and dominion, the word "mulk" here not having its Ṣūfī sense of the "material world."

518. "Not on account of (His) need"; *i.e.*, God had no need of the prophets for the guidance of the people, for He Himself is the absolute Guide, "Al-Hādī."

519. "Glorious cavaliers;" *i.e.*, the prophets and saints.

520. "Made them outstrip the course of the celestials;" *i.e.*, "raised them above the position of the angels."

521. "The Fire"; *i.e.*, the Fire of His Essence.

522. "Pure Light;" *i.e.*, the first emanation, the "Universal Spirit."

523. "All the lights;" *i.e.*, the Names and Attributes, and all the fixed essences, and individual or partial spirits.

524. "That Lightning Flash," and "the Light," both refer to the Universal Spirit, which shone over all the Names and Attributes, and the fixed essences, and individual spirits, and was possessed in its entirety by Adam, as a "Perfect Man," "Insān-e Kāmil."

525. This distich and the following twenty-five continue and conclude the slave's oath as to his sincerity of speech. The meaning of the distich is that Adam, seeing that Seth inherited the Universal Spirit and perfection from him, made him his Khalif or successor.

526. "That Pearl," and the "Sea of souls," both mean the Universal Spirit.

"He scattered pearls" means he infused the knowledge of divine secrets.

In the expression "Sea of souls" there is an allusion to the waters of the Flood. If we read "Baḥr-e jān-dur-bār" instead of "Baḥr-e jān dur-bār," the meaning of the second hemistich would be "he was in love with the Sea which rains soul-pearls," the "Sea" being the Universal Spirit, and the "soul-pearls," the "individual spirits."

527. "The fire;" *i.e.*, the fire into which, according to Muslims, Abraham was thrown by order of Nimrod.

528. The Author follows the popular idea that Ishmael was the intended victim, although, as Hughes says, the text of the Qur'ān and the preponderance of Traditional testimony support the view that it was Isaac.

Ishmael, as the Author says, possessing the Universal Spirit, could have no fear of the blade. He was in the full "stream" of that "Light," and could have no fear of the "water-possessing," *i.e.*, "tempered," blade.

529. It is said in the Qur'ān that David was taught by God the art of making coats of mail.

None of the Commentators I have read seem to have wholly understood the second hemistich.

They read, "āhan andar dast-bāf-ash narm shud," but I fail to see that they make any sense of it.

The only possible ways of translating this reading are, "iron became soft in his hand-woven, or, in his hand-weaver."

The former seems absolute nonsense; the latter might possibly signify "hand-loom," but I find no authority for this.

I think however the difficulty is easily and satisfactorily solved by reading, as I do, "āhan andar dast bā-fash narm shud," in which the term, "bā-fash," means

"gruel-like," "bā" (or "vā") being "gruel," and "fash" (or "vash") a particle implying similitude.

530. *i.e.*, when Solomon possessed the Light of the Universal Spirit.

531. According to the Qur'ān the demons or devils and the "jinn," (genii), were under the command of Solomon, and obliged to work for him.

532. *i.e.*, the divine decree by which Joseph was lost to him.

533. "The smell of his son."
Cf. the Qur'ān, xii. 94:
"And when the caravan had departed *from Al-'Arīsh of Egypt*, their father said, *unto those who were present of his offspring*, 'Verily, I perceive the smell of Joseph,' (for the zephyr had conveyed it to him, by permission of Him whose name be exalted, from the distance of three days' journey, or eight, or more." The words in italics and brackets are elucidations of the Commentators. (See too Note 2274).

534. "Moon-faced" means "beautiful," and it is used in antithesis to the word "Sun," which signifies here the Universal Spirit.

535. "Vigilant," or "wakeful," "bīdār," is used in antithesis to "dreams," the Persian word for which, "khvāb," means also "sleep."

536. Lit., "When the rod derived water, etc., it made one morsel of, etc." The skill of the distich is in the juxtaposition of "water" and "food."

537. "That Ladder"; *i.e.*, the Universal Spirit.

538. "The fourth dome"; *i.e.*, the fourth heaven, the sphere of the sun, which is said by Muslims to be the abode of Jesus. The meaning is that when Jesus received the Light, it served as a ladder to exalt him to the fourth heaven. The inconsistency of this is patent,

since Jesus was, according to Muslims, a prophet of the highest rank,—one of the "Ūlu 'l-'azm,"—the chief of the saints, "auliyā," and in the position of Universal Spirit; for which reasons his place must have been in the ninth or highest heaven, the "'Arsh," or "Higher Throne of God." The prophets and saints are called "'Arsh-varān," "those of the 'Arsh," and even Akbar is called "'Arsh-āshiyān," "he whose nest is the 'Arsh."

539 "That Power and Grace"; *i.e.*, the Universal Spirit.

540. This refers to the supposed miracle of the cleaving of the moon by Muḥammad's drawing his finger down. (See the Qur'ān, liv. 1, 2).

541. *i.e.*, when Abū Bakr was in the possession of the Universal Spirit, it led him to the exalted position of Companion and Most Faithful Witness to the Truth of Muḥammad.

Abū Bakr, called "Ṣiddīq," "the Most Faithful Witness to the Truth," was the first Khalif, and reigned from 632 to 634 A.D.

542. "That Beloved"; *i.e.*, the Universal Spirit.

543. 'Umar, the second Khalif, was called "Al-Fārūq," "the Discriminator," as one, says Steingass, who discriminated between truth and falsehood at an early stage of Islām, or who made orthodoxy distinct from, *i.e.*, triumphant over infidelity.

He reigned from 634 to 644 A.D.

544. "That Manifest (Light)"; *i.e.*, says the T. Com., the Universal Spirit, which is "manifest" to those who have deep spiritual insight.

545. 'Uṣman, the third Khalif, was called "Dhu 'n-Nūrain," "the Possessor of the Two Lights," because he married two daughters of Muḥammad. He reigned from 644 to 656 A.D. The T. Com. adds that 'Uṣmān was called "Dhu 'n-Nūrain" also because he possessed exoteric and esoteric light.

546. *i.e.*, when 'Alī, the fourth Khalif, who was called "Murtaẓā" "the Approved," scattered the pearls of spiritual truths derived from his possession of the Universal Spirit.

547. *i.e.*, his influence in the domain of the souls of men became perfect. This is a spiritual addition to the purport of 'Alī's title, "Asadu 'llāh," or "Shīr-e Khudā," "the Lion of God," which was given him for his bravery in the field of battle. He reigned from 656 to 660 A.D.

548. Junaid, called "Saiyidu 'ṭ-Ṭā'ifa, the Lord of the Company (of Ṣūfīs), was one of the great Ṣūfī chiefs. He was born in Baghdad, and he died at Nīshāpūr in 297, 298, or 299 A.H.

He belonged to the rank of Imām, *i.e.*, of one of the two lieutenants of the Quṭb. (See Note 447).

The meaning of the hemistich is that when Junaid was supported by the possession of the Universal Spirit.

549. Lit., "his 'stations' became more than number;" *i.e.*, he reached perfection through all the successive degrees of Ṣūfīism.

(See Note 483 for "maqāmāt," "stations.")

550. "Bāyazīd," *i.e.*, "Abū Yazīd" of Bastām, called "Quṭbu 'l-'Arifīn," "the Pivot of 'Arifs," was a Ṣūfī Shaikh of the rank of "Quṭb," *i.e.*, "Pivot, Pole or supreme Chief." (See Note 447.) He is reported to have died in 261 A.H.

The meaning of the first hemistich is either that Bāyazīd saw a path into the abundance of the Light of the Universal Spirit, and so possessed its abundance, or, that in the possession of its abundance he saw his spiritual path, *i.e.*, he was guided by it in teaching spiritual truths.

551. Ma'rūf-e Karkhī, *i.e.*, Ma'rūf of Karkh near Baghdad, was one of the early Ṣūfī Shaikhs, and had the supreme rank of Quṭb. He died in 200 A.H. By "guard of that mansion" is meant "possessed of the Universal Spirit." "Karkh" means also "mansion."

552. He was the vice-gerent of God, or the spiritual Khalif as Quṭb. (See Note 447.) He was endowed with the divine Breath or Spirit of God as being in the position of Universal Spirit.

553. Ibrāhīm, the son of Adham, Prince of Balkh, was one of the early Ṣūfī Shaikhs, and reached the rank of Quṭb. He died in 161 A.H., or, by another account, in 166 A.H.

By "urging his steed in that direction" is meant aiming at, and attaining to the Light of the Universal Spirit.

"Adham" means also a "black horse."

554. By Shaqīq's traversing that noble Path is meant his attaining to the position of the Universal Spirit.

The use of the word, "shaqq," "cleaving, traversing," is in allusion to the name, Shaqīq.

Shaqīq of Balkh was another of the great Ṣūfī Shaikhs of the first rank of Quṭb. He died, some accounts say a martyr, in 274 A.H.

In calling him a "Sun of correct judgment," "Khurshīd-e rāy," the Author skilfully alludes to Shaqīq's having at first belonged to the sect of the "Khavārij," who are also called "Ahl-e rāy," "People of opinions or views," *i.e.*, "Theorists."

The Khavārij affirm that any just and pious man of whatsoever tribe or nation may be made Khalif provided he be elected by the Muḥammadan nation; that if he turn away from the truth he may be put to death or deposed; and also that there is no absolute need of a Khalif at all. The first Khavārij (Revolters) were the 12,000 men who revolted from 'Alī on a difference of opinion with him as to the claims to, and manner of election.

This was after the battle of Ṣiffīn in which they had fought under him.

Jāmī in the "Nafaḥātu 'l-Uns" refers to Shaqīq's change of opinions in the following words:

"Va-vai dar avval ṣāḥib-e rāy būd; ākhir ṣāḥib-e Ḥadīs̱ gasht va-Sunnī-e pākīza;" "And he was a

Theorist at first; finally he became a Traditionalist and a pure Sunnī."

The term "Ahl-e rāy," "Theorists," is used also more generally of those who speculate upon religious questions without strict regard to "Ijmā'," and "Qiyās," two of the Foundations or Pillars of Islām. (See Hughes's Dictionary of Islām).

555. "A possessor of keen sight;" *i.e.*, "a possessor of keen spiritual insight."

556. "Concealed Kings;" *i.e.*, saints, many of whom are not known as such by the people.

557. "On that side of the world," *i.e.*, "in the Universal Spirit."

558. In accordance with the Tradition: "Auliyā'-ī taḥta qibāb-i; lā ya'rifu-hum ghair-ī;" "My saints are under My domes; no one but Me knows them."

559. *i.e.*, the prophets and saints.

560. "Seas," in the first hemistich, appears to be used in the sense of all the worlds which emanate from the Universal Spirit. The meaning of the distich seems to be, that not satisfied with these names he would find a new name, but that not finding one he calls it "Ān." (See the next distich).

561. "Ān," literally, "That," means here something of so subtle a nature as to elude definition; something of a nameless kind of attraction, which may be felt but not described.

562. "This and that" mean the material world and the higher worlds which emanate from the Universal Spirit.

563. *i.e.*, all individual minds, and spirits, compared with the Universal Spirit, are but as shells compared with kernels.

564. I take "ū" in this hemistich to mean "ān,"

"that." It might of course better refer to "In," "this one," in the same hemistich, *i.e.*, "the other slave," and the "ān" preceding it would then signify "that inexpressible something" spoken of in Note 561, but that term was applied to the Universal Spirit and not to the other slave.

It is possible to translate too: "How long will you speak of that inexpressible something appertaining to 'this,' *i.e.*, 'The Universal Spirit,' and of that which appertains to 'him,' *i.e.*, of the qualities which belong to 'the other slave?'"

565. *i.e.*, is your spirit illumined by the divine Spirit, so that it may be attached to your "heart," "dil" or "qalb," *i.e.*, your "rational soul," "nafs-e nāṭiqa," since the latter attaches itself to the "spirit," "rūḥ," if the spirit be predominant, but to the "carnal soul," "nafs," if that prevail in man.

566. See Note 565.

567. See Note 64.

568. *Cf.* the Qur'ān, vi. 161: "He who comes with a good deed shall receive ten equivalents of it."

The King's argument is that good deeds are not in themselves meritorious, that they are mere accidents, which cannot be carried with one, and that merit arises from the improvement of the nature, by which good deeds are, in a way, brought before God.

569. *i.e.*, what is your essential nature? is it of the spirit of humanity, or of the animal spirit? (See Note 64). This essential nature you will bear before God, and not the mere accidents of words which you have spoken and deeds which you have done, which are afterwards non-existent.

570. I take the word at the end of the second hemistich to be the noun "intifā," "extinction," and not "intafā" "it was, or they were extinguished;" and I understand "ast," "there is," after "intifā," and the

first hemistich as a dative dependent upon "intifā (ast)," "there is extinction (*i.e.*, for these accidents)." Of course prayer and fasting are taken simply as examples of religious acts, and conditions.

571. *i.e.*, the accidents of acts of devotion and discipline may take away the evil tendencies of the carnal soul, purify the heart, and lead to the illumination of the spirit by the divine Spirit, so that the nature is regenerated. I have translated "jauhar" by "substance," for want of a better term, and in my Note by "nature." It is here practically equivalent to "heart." The term "jauhar" is usually employed in opposition to "'araẓ," "accident," but it can scarcely be translated "essence" here, since the "'araẓ" itself has an essence, and the Author evidently does not mean by "jauhar" "ẕāt, māhīyat, or ḥaqīqat,"—"the essence or essential nature" of either "substance" or "accident."

The King takes up the position that "'araẓ," "accident," by which are evidently meant here the accidents of deeds and words, especially those of a religious and disciplinary nature, induces a change in the properties of a "substance," "jauhar," and also may lead to the production of a "substance," "jauhar;" but that the "accident," "'araẓ," itself, becomes absolutely extinct. The slave combats this view as opposed to the teaching of Islām.

572. It is evident that the Author is restricting the meaning of "'araẓ," "accident," to the Ṣūfī definition, "Al-'araḍu lā yabqā zamānain;" "Accidents do not subsist two moments;" which applies to such accidents as acts and words, each part of which, as a matter of fact, does not last more than one moment, and then, *qua* part of act or word, becomes extinct.

At the same time he is evidently extending the meaning of "jauhar," "substance," to what we should call abstract qualities, such as the "brightness" of a mirror. Such qualities may be essential properties or non-essential properties.

In this way an accident, "'araẓ," may result in a substance, "jauhar," as the Author says.

The meaning of the distich is that the effort involved in regimen results in sweetness of mouth, which is an essential property of the mouth, just as purity is an essential property of the heart in one whose "isti'dād" or "inherent capacity" has admitted it in the pre-existent state.

By regimen too the substance, mouth, or rather breath, is changed from a state of impurity to one of purity, even as the substance, heart, by acts and words of devotion and discipline, is altered, becoming in so far a regenerated substance.

573. "Chains;" *i.e.*, "ringlets" or "waves." (See Note 572).

574. "King;" a complimentary term applied to the slave.

575. "Maram" in the second hemistich I take to mean "mar marā," "to me." The T. Com. thinks it is the negative imperative of "ramīdan," "to be scared."

576. The King is alluding here to the fact that the slave has been speaking only of the attributes of his companion, and he warns the slave by implication not to speak of his own attributes in order to inform the King of his essential nature, since attributes are only accidents. But the question will arise, How is the slave to show the King his essential nature without speaking of his essential atttributes?

The answer to this question seems to be given in later distichs where the King professes to have spiritual insight, but desires some slight indication which may afford objective reality to the knowledge he has through that insight.

577. Or possibly, "the slave (of God)."

578. *i.e.*, without consideration of their effects, they would in themselves be vain, if they became extinct.

579. *i.e.*, Although accidents cannot be carried on or moved about independently of the substance affected by them, they are carried on in, or moved into, another form or mode of being: they do not perish, but appear in a different guise. Thus good deeds of a certain nature appear at the Resurrection in the form of ḥūrīs and heavenly mansions; and evil deeds of a certain kind reappear as snakes and scorpions.

It has been said that hell is only a receptacle, and that the fire is made up by the evil deeds of the wicked.

B.U. explains that the "essence" of certain evil deeds is actually the "essence" of snakes and scorpions: the "essence" is one and the same though the "form" is different. The one is "accident," the other "substance"; but, as he explains, the quality of being substance or of being accident is not of the essential nature of the essence; *i.e.*, perhaps more plainly, the fact of being substance or of being accident does not enter into the definition or connotation.

It is said too that man at the Resurrection will take a form suitable to his conduct in this life; but this does not assimilate the slave's contention to that of the King, since the King maintains that the accident is the *cause* of a substance, but perishes itself, whilst the slave contends that the accident and the substance are only two forms of the same essence, so that the accident is still carried on in the form of the substance.

580. A metaphorical way of expressing that no unnatural changes take place in this carrying on of the existence of the accident. That is to say, the accident is so governed that it keeps its own nature or essence, whatever new form it may take.

The T. Com. explains somewhat materially that the angels of mercy carry the good to heaven, and the punitive angels carry the wicked to hell.

581. *i.e.*, I suppose, the good in the future state enjoy successive blessings, each of which comes in its turn; and the wicked suffer punishments in a similar way. (See Note 579).

582. This seems to be the same argument as that of the King, but the difference, as previously intimated, is that the King asserts that the accident becomes absolutely extinct, whilst the slave maintains that it remains but under a different form.

583. *i.e.*, they were simple designs in the architect's mind.

584. *i.e.*, the design of the house which was in the architect's mind led to the making of the tools and materials which were necessary for the construction of the house. I have translated "sutūn," "pillar, post, or beam," by "materials," since a part here is evidently taken for the whole.

All my texts and commentaries except that of the H. Com. read in the second hemistich, "'Az bīsha-hā," "from the woods," instead of "Az pīsha-hā," "from the crafts," owing to the confusion of "b" and "p" in MSS. I fail to see how all the tools and materials required for house-building could be brought from the woods; and besides this, the word "pīsha" in the next distich is, I think, conclusive.

585. *i.e.*, the design first existed in God's mind, and then the world was created by the divine Activities.

586. *i.e.*, you come at last to the fruit, which was first in your mind before you planted the trees.

587. "That Head"; *i.e.*, Muḥammad.

588. "The brain of the nine heavens"; *i.e.*, the pith, reality or essence of the nine heavens.

The nine heavens are the seven heavens of the planets, the starry heaven, and the empyrean or *primum mobile*. The last but one is the "Kursī," or Lower Throne of God, and the last, the "'Arsh," or Higher Throne of God.

For the pre-existence of "the Light of Muḥammad," "Nūr-e Muḥammadī," see Note 41.

589. The Lord of "Lau lā-k"; *i.e.*, the person to

whom God addressed the words "Lau lā-k, la-mā khalaqtu 'l-aflāk," "Had it not been for you, I should not have created the heavens." That is to say, Muḥammad was the "final cause" of the Creation.

590. The "accidents" were the designs in the minds of the King and the slave which led to the discussion, and the latter is the form into which those designs have been translated.

591. The lion and the jackal are hunters, the former of a vehement nature, the latter of a cunning kind. They seem to be an image here of the vehemence and cunning used in hunting out the truth; *i.e.*, in discussion. The H. Com. says that the lion and the jackal cry to one another, which is consonant with the idea of "discussion," but this requires confirmation.

The T. Com. reads "shīr-ū shikāl" instead of "shīr-ū shagāl," and takes "shīr," "lion," to mean the subject of discussion, and "shikāl" "the trap in which the lion is taken; *i.e.*, the speech in which the subject of discussion is, as it were, trapped, in accordance with the dictum, "Al-'ilmu ṣaid, wa-'l-kitābatu qaid";

"Knowledge is a prey, and writing is a fetter (for it)." But "shikāl" means a "hobble or shackle" for a domestic animal, and not a trap; otherwise the idea is good.

592. "Truly there has been" is the beginning of Qur'ān, lxxvi. i: "Truly there has been for man a time in eternity when he was a thing unthought of." The text speaks only of man, but this is sufficient, since man is the epitome of the world and embraces all in himself.

Rodwell interprets this "time in eternity" as the time when the child was in the womb, but the Author who seems to include the whole world in man, is apparently continuing his contention that it is accidents, by which he means activities, which are translated into man and all things. (See the next distich, and Note 593.)

593. The sense of this distich depends upon the interpretation of the Qur'ānic verse alluded to in the preceding. The T. Com., B.U., and the H. Com. assume that the "time in eternity" when man was a thing unthought of was before the Creation, and since the Author in the present distich includes the world in man, I think their view must be taken. In support of it we have the second hemistich of the last distich but six: . . . . "know that the structure of the world has been of this kind from past eternity." (See Note 585).

Adopting this interpretation, the sense of the present distich will be, that the Universal Intellect or Thought first conceives the images, "ṣuvar," of things which are to be, and then by the divine Activities, here called accidents, "'araẓhā," these images are brought through the formative Universal Soul into existence in the material world.

To put this more in consonance with the present distich we may say that the Activities of the divine Mind, the (active) accidents, "'araẓhā," arise from the images in the divine Mind, which wills to give those images objective existence. This may be illustrated by the last distich but five and the subsequent one: "Fruits are first in the thought of the mind, and finally they are manifested through action. When you have done work (and) planted trees,—at the conclusion you read the first words." (See Note 586).

594. *i.e.*, the world as a whole arises from the Activities of the Universal Intellect, which arise in their turn from the image of it conceived by the Universal Intellect.

It is evident from the following distich that the Author by "this world" means the present material world and the world of the future life.

595. *i.e.*, the images of all things conceived by the Universal Intellect issue or emanate from it as expressions of its thought and will.

596. *i.e.*, this world is the world of the "accidents," "'arazhā," of words, states, and deeds, and the future world is that of the "substances," "jauharhā," of requital. "This and that" in the second hemistich, may possibly mean "this or that person."

597. "Through the efforts made." Guided partly by the expression "ba-jahd" in the last distich but 31 I translate "dar nabard" as above, "nabard" having the sense of "kūshish," "effort," as well as that of "battle." The T. Com., the T. Trans., B.U., and the H. Com., all read "nabard," but it is possible that the correct reading may be "navard," which is cognate at least in the sense of "battle." "Dar navard" amongst its senses has that of "equal," as we see from the line in Niẓāmī:

"Basā ra'nā zanā k'-ū shīr-mard ast!
Basā mardā ki bā zan dar navard ast!"

"How many a delicate woman is (like) a lion-like man! how many a man is (only) equal to a woman!"

Assuming "navard" to be correct, the meaning of the second hemistich would be, "does not that accident become a robe of honour equal (in value to the accident, *i.e.*, to the service)?"

598. The King granting the truth of the slave's argument, still objects that all his accidents, *i.e.*, activities of word or deed, have not become any substance which he, the King, can perceive.

599. *i.e.*, this world is, and is designed to be, a world of both good and evil, but this design would not be effected if the "substantial" result of the "accidents" of words and deeds were known to all. (*Cf.* the succeeding distich).

600. By the "forms (involved) in thought" are meant the real natures or essences of the accidents or activities of word and deed. The thought or mind first conceives these forms, "ashkāl," *i.e.*, "ṣuvar," and then by the accidents, *i.e.*, the activities of word and

deed, it realizes them. The Author implies that if the beauty of the "substances," "jauharhā," which are involved in the "accidents," "'araẓhā," of faith, devotion, and discipline were manifest, and also the hideousness of those involved in infidelity, there would be no unbelievers.

This, however, as B. U. explains, would nullify God's design, which was to create a universe the beings of which should serve as exponents of His Names and Attributes.

If, *e.g.*, all were good, no one could be the exponent or object of the Attribute, "Al-Ghafūr," "the Forgiving."

601. *i.e.*, every one would necessarily do right, and therefore no one could mock another.

602. *i.e.*, this world would be as the Resurrection, in which no one sins, but in which the results of conduct are manifested for the requital of that conduct.

603. The "forms of works," "ṣuvarhā-ye 'amalhā;" *i.e.*, "ḥaqā'iq-e a'māl," the "essences or real natures of works;" or, in other words, the "substances," "jauharhā," into which the "accidents," "'araẓhā," or activities of word and deed have been translated, or rather, which are involved in them.

604. *i.e.*, "tell me something of your conduct, or give me some slight clue by words, for I have complete knowledge of the 'substantial' results of the accidents of deed and word, and I shall therefore know your condition."

605. *i.e.*, I can see the results of conduct without, as it were, the slightest veil between it and me.

It should be remembered that the King has granted the truth of the slave's argument that deeds and words have an essential nature identical with that of the requital of them: that deeds and words on the one part, and the requital of them on the other, are only different forms of the same essence.

606. The King has asserted in the last three distichs but one that he, as a chosen servant of God, knows the substantial results of conduct; by which he implies not only that if he know a person's conduct he knows its results, but also that he knows the results without knowing the conduct. The slave joins issue on this latter point. It should be remembered that before this assertion the King has said that the words of the slave have not shown him any substantial result; but if the King really has the special gift he claims, he must have spoken so merely, as he says, to add, as it were, by converse and argument, an element of objective reality to subjective knowledge. (See the following nine distichs). The second hemistich means simply, "since you know the real nature or essence of words and deeds;" *i.e.*, "since you know the 'substantial results' of the 'accidents' of conduct."

607. The "a'yān-e ṣābita," "constant or fixed essences," *i.e.*, the forms, ideas, or prototypes of all things which were to be, were in God's mind, but they were as non-existent. God willed that they should have, as it were, objective existence, and so created the World.

608. *i.e.*, when God willed to manifest that which was in His knôwledge He made the pain of objective realisation and the craving to realise objectively the law of this manifestation.

His own desire to realise His subjective knowledge is followed by the desire of man to realise that which he has in his mind. God said: "Kuntu kanzaṇ makh-fīyaṇ, fa- aḥbabtu an u'raf;" "I was a hidden treasure, and I desired to be known."

The King implies that he knows, but that he wishes objective reality to be added to his knowledge by the slave's disclosing something of that which he has in his mind: something of that which he has said and done.

609. The King seems now in this and the following six distichs to be simply enlarging upon his idea that

the craving to give objective reality to subjective knowledge has been made a law in the human mind.

610. "Sar-rishta," "thread," means also "desire."

611. By "that world" the Author apparently means all the worlds above the material world. These worlds are eternally the causes of effects by successive emanations, and by the production of all things in the material world. This world, *i.e.*, the material world, is also of course always producing effects in itself, and the causes, *i.e.*, deeds and words of human beings, result in the effects, *i.e.*, felicity or misery, in the future state.

612. *i.e.*, the King saw something from the slave, from which his real nature or essence could be deduced.

613. "Not permission to mention it;" because all secrets are not to be divulged to all and sundry.

614. "Laṭīf," "fine," also means "acute;" and "ẓarīf," "elegant," also means "clever" or "witty."

615. "A certain person;" *i.e.*, the companion slave.

616. *i.e.*, "that you flatter and speak well of people before their faces, but calumniate them behind their backs."

617. "To eat dirt" is to act and speak foolishly and improperly.

618. This and the following distichs to the end of the Section are the Author's remarks.

619. "A mite," "tasū," a weight of four barley-corns.

620. *i.e.*, pay no attention to externals, but devote yourself to the inner spiritual reality.

621. *i.e.*, the pearl of spirituality is rare.

622. "In importance," "dar buzurgī." The T.

Com. stumbles at "buzurgī," taking it to mean "bigness," but this interpretation makes the translation awkward and strained.

623. As, *e.g.*, the Muslims from Muḥammad's conception of the Unity. But the distich may mean simply that every one is moved by some thought.

624. "Thought" here means intellect, from the Universal Intellect to the intellect of man.

625. The ant is mentioned in connection with Solomon, because when presents were made to him the ant is said to have brought the leg of a locust.

It is opposed to Solomon as being one of the smallest and weakest creatures.

626. "To be of the human nature" is to have the "rūḥ-e insānī," the "human spirit," to which man attains by discipline, devotion, and praise of God. (See Note 64).

The ass is a type of sensuality.

627. The "person" means the inner spiritual reality: the real nature or essence, or the soul or spirit. The "shadow" means the world of form and matter.

628. *i.e.*, in the Resurrection, when thought and imagination having no longer the veil of the body, will take high flights, as it were, and appear in all their grandeur.

629. *Cf.* the Qur'ān, xxx. 4: "And the mountains will be as teased wool."

630. The Author alludes to the succeeding Story, and implies that it does not matter whether it is true or false. It is told simply to illustrate certain teachings.

631. Ayāz was a favourite of Maḥmūd of Ghaznī, the celebrated conqueror, and the patron of Firdausī, the author of the Shāh-nāma. He reigned from 387 to 421 A.H. (997 to 1030 A.D.)

632. For the pre-existence of souls, see Note 47.

633. This and the following distichs to the end of the Section, with the exception of two supposed to be the words of God, are the Author's remarks.

634. *i.e.*, the 'Ārif lives in the Universal Spirit, and his eyes are fixed upon its divine Unity. In this source, the Universal Spirit, he can see all things to which it gives rise.

635. *i.e.*, the 'Ārif, living in, and being of, the Universal Spirit, knows the "a'yān-e s̤ābita," "the fixed essences," "ideas," or prototypes in it of all things which are to be in the material world. He knows therefore the nature and destiny of all these fixed essences when they have become materialised in this world.

Wheat is always opposed to barley, as the more valuable to the less; so by wheat are meant here those whose nature and destiny are better than those of the beings designated by barley.

636. *i.e.*, the "a'yān-e s̤ābita," or "fixed essences," have their own natures and destinies in the Universal Spirit from the night of past eternity, and these natures and destinies accompany them when they are materialised in this world, and also when they come to the future state. Everything has its nature and destiny, and no devices or wiles will turn these aside. "Al-ḥadhar lā yughnī 'ani 'l-qadar;" "Caution does not avail against (God's) preordinances." The purport of the foregoing explanations, says the T. Com., is the inner meaning of the Tradition, "Al-lailatu ḥublā," "The night is pregnant."

637. *i.e.*, with all his devices he will not escape God's preordinances, and his devices will be brought to naught.

638. The principal clauses upon which this distich depends are those conveyed in the preceding distichs

from the last but three; *i.e.*, "(Do as I have enjoined) before the Day of the Resurrection appear, etc."

This world is associated with the darkness of night, and the Resurrection with the brightness of day.

639. These "stolen goods" are the results of the works effected by craft for the gratification of the carnal soul. Craft is employed in opposition, as it were, to the preordinances of God, and although this craft is really the craft of God, it is a sin in man and it shews want of resignation to God's preordinances. There seems to be a want of consistency in the doctrine, but it must be remembered that every being's nature and destiny have been predetermined from past eternity, and that some are predestined to have want of resignation and to sin, and consequently, according to orthodox Ṣūfīism, to suffer punishment in the future state.

640. Lit., "spring up together."

641. The T. Com. takes this to be a simple assertion; but I think it a question.

642. If there is advantage in your question, there is advantage in the world, because your question is part of it. Taking another point of view too, there is advantage in your question because it serves to give sensible expression to that which is in your mind. In the same way the world gives sensible expression and objective reality to that which is in God's mind, namely, the "a'yān-e s̱ābita," "fixed essences," or prototypes of all things which are to be, but which in God's mind are, as it were, inexistent.

643. In so far as the natures and destinies of all things have been fixed from past eternity, there is no advantage in the material world, in which those natures persist, and those destinies are accomplished. It is, as the T. Com. observes, simply giving existence to that which already exists. But inasmuch as the world gives sensible expression and objective reality to the subjective

"a'yān-e s̤ābita," "fixed essences," or ideas in God's mind, it is full of profit.

Whether too one can see advantage or not in the existence of the world, the Muslim must have faith in God's wisdom and believe that there is advantage, since God says in the Qur'ān: "And we have not created the sky and the earth and (all) that which is between them in vain." According to this text too nothing in the world is vain: if it is not profitable in one way, it is in another.

644. It was as blood to the Egyptians who disbelieved in Moses.

645. The T. Com. interprets this metaphorically, and explains, that if a person's wickedness is only accidental to him, he should be corrected from it by proper training.

646. The second hemistich is elliptical and reads, lit., "Although he thinks that that is indeed his food." I think the sense intended is conveyed by the substitution for "although" of the words in brackets.

647. "The food of illness." The T. Com. explains this as "the food which causes illness."

648. *i.e.*, man should cultivate the spiritual soul and not the carnal.

649. "This water and clay"; *i.e.*, this food of the carnal soul.

650. The first hemistich expresses, according to the T. Com., the state of the clay-eater, by whom is meant metaphorically the person who cultivates the carnal soul. But to support this view he renders "dil-sabuk," by "palpitating," and implies that palpitation of the heart is part of the condition of the above-mentioned person. This rendering is, I think, rather strained, since "dil-sabuk" means properly "light-hearted." According to B.U. it means here "unable to bear

spiritual knowledge." *Cf.* "shīsha-dil," "of effeminate nature or temperament."

"Rūy-zard," "pale of face," according to B.U., means here "ashamed through indulging the carnal appetites, and therefore unable to sit among the chosen of God"; and "pāy-sust," lit., "weak of foot," he says, means "unable to proceed along the paths of God."

He explains the second hemistich as meaning metaphorically, "Where is for him the food of the exaltitude which is the possessor of the paths of divine knowledge?" The Qur'ānic verse contained in the hemistich is verse 7 of chap. li.: "By the Heaven, possessor of the tracks of the stars!" and I think we may take it as meaning metaphorically, "By the Universal Intellect which contains the divine Names and Attributes, and the prototypes of all things which are to be!"

This, the Universal Intellect, the Light of God, which is the original sustenance of man, should be his food. (See the last distich but one, and the next but one following this).

651. "Daulat," "the free state," is the state of the Ṣūfī who is free from all carnal and worldly attachments, and has therefore sovereign power in this world and the spiritual world.

652. "The Sun" means the prophets and saints. The "Throne," "'Arsh," means the Universal Intellect.

653. "The carpet," "farsh," is the earth. By the vapour of the carpet are meant worldly pleasures which are gross, and in their darkness opposed to the Light of the Universal Spirit.

654. "And consider not those who are slain for the sake of God as dead; nay, alive with their Lord they have their sustenance." (Qur'ān, ii. 149).

655. *i.e.*, everyone is affected and influenced by his associates.

The T. Com. quotes from an Arab poet:

"Iṣḥab akhā karamin, tuḥẓā bi-ṣuḥbati-hi, fa-'ṭ-ṭab'u muktasibun min kulli maṣḥūbin:

Ka-'r-rīḥu ākhidhatuṇ mimmā tamurru bi-hi : natnaṇ mina 'n-natni, au ṭībaṇ mina 't-ṭībi."

"Associate with the man of generous mind, and you will gain by his companionship, for the temperament gains by everything with which it is associated :

As the wind takes from that by which it passes: stink from the stink, and perfume from the perfume."

656. "A dish." Presumably the Author means a covered dish. The meaning is that it is the eye of the heart, not the material mouth, which perceives what is in that dish, the outer form: *i.e.*, what is in the man's mind. The T. Com: comments upon this distich, but he does not include it in his text.

657. *i.e.*, man is rejoiced by the sight of verdant places.

658. The country over which Saturn, the planet of the seventh sphere, has control is India, the seventh clime of the seven climes into which Oriental geographers divided the earth. The colour associated with the sphere of Saturn was black.

659. *i.e.*, the association of the demon with the hypocrite brings out the latent wickedness of the latter.

660. The "ninth Heaven" is the "'Arsh," the Higher Throne of God, the Universal Intellect. The pomp and dignity of these spiritual truths is purely spiritual.

661. "The World of Command," "'Ālamu 'l-Amr," is the world of spirits and spiritual things," "'ālamu 'l-arwāḥi wa-'r-rūḥānīyāt." It is called so, says 'Abdu 'r-Razzāq, because spirits and spiritual things came into existence by the "Command" of God without the intermediary of matter and time. "Li-anna-hā wujidat bi-amri 'l-Ḥaqqi bi-lā wāsiṭati māddatiṇ wa-mudda." It is also called "'ālamu 'l-malakūt," "the angelic or spiritual world," and "'ālamu 'l-ghaib," "the world of mystery or invisibility."

The "World of Command" comes after the ninth Heaven, or Universal Intellect, which is also called "'Ālamu 'l-Jabarūt," "the World of Majesty," so that I presume the Author means by the preceding distich that these spiritual truths come from the World of Command or of spirits and spiritual things, and derive their spiritual pomp and dignity from the ninth Heaven or World of Majesty, because of the lustre which this World throws upon the one immediately below it.

662. "(The gratification of their) covetousness." The word so rendered is "āz" which means "covetousness," but since "in the hope of covetousness" is meaningless here, I have ventured to translate as above on the analogy of "kām," which means "desire," but also frequently "the gratification of desire."

663. "Irksome;" literally, "irksomeness."

664. This distich and the following one are supposed to be the words of God.

665. "The pitch-coloured tower" is the sky, which is dark before the sun rises.

666. Because God is Lord and Master of places of rising, as of all things.

667. *i.e.*, the Sun of God's Essence only *seems* to rise in Its "tajallī," or "manifestation," to Its "motes," *i.e.*, to the prophets and saints. It does not really rise, but seems to do so, since it was not before witnessed in that manifestation. *Cf.* 'Abdu'r-Razzāq under "Mashāriqu Shamsi 'l-Ḥaqīqa;" "The places of rising of the Sun of Truth." He says they are, "Tajalliyātu 'dh-Dhāti qabla 'l-fanā'i 't-tāmmi fī 'aini Aḥadīyati 'l-Jam';" "The manifestations of the Essence (of God) before the complete extinction (of the votary) in the very Unity of Collection." The "Unity of Collection" is the "Unity Essence," "Dhātu 'l-Aḥadīya," *i.e.*, God in His absolute Unity, in which all subsequent emanations are collected, as it were, so that there is only the absolute One. (See Note 415).

668. The Author, speaking of himself, says he is in the rear-rank, because as a saint he is below the prophets, the cherubim, and the archangels. Still, as a saint he scatters light without shadow over the two worlds, the material and the spiritual.

669. The "wonder" is, I suppose, that being a sun he revolves round the Sun. The T. Com. explains that to whatever spiritual height the prophet or saint may have reached, he is not independent of God. He quotes from the Masnavī:

"O brother, it is a Court without limit; whatsoever (stage) you reach, by Allāh! stay not there."

670. *i.e.*, I suppose, God is acquainted with causes and means of approach to, and union with, Himself, and will supply these causes and means if He will; and again such causes and means may be cut off, and God may offer approach to Himself without any causes and means. He may act through causes and means, or without them.

Or, the distich may, as the T. Com., and Valī Muḥammad, quoted by B.U., surmise, have the more restricted sense that God may sometimes give hope of approach to, and union with Himself, and sometimes, as Valī Muḥammad more particularly observes, give discouragement, in order that the votary may be urged to greater effort in seeking Him. The T. Com. more particularly remarks that these causes and means and the absence of them are due to the opposing Names of God, which are manifested at different times in the votary. *E.g.*, God is "Bāsiṭ," "the Giver of 'basṭ'," "expansion" or "hope;" and also "Qābiḍ," "the Giver of 'qabḍ'," "constriction" or "fear."

671. *i.e.*, even if he despair, he does not despair of God, nor is he separated from Him, because his feeling of despair is from God, and this feeling therefore cannot be a thing apart from God; hence even when in despair he is with God. All contingent existence subsists by God, and if God withdraw from it for a moment it

ceases to exist. Whether the contingent existence be hope or despair, it derives its existence and nature from God; it cannot have its existence and nature from anything but the Real and True Existence of the Deity.

672. *i.e.*, all (contingent) beings derive their existence and nature and all they have, material or spiritual, from God; whether they be the pure and holy of heaven or earth, or whether they be the sensual of earth.

Burāq, the animal on which Muḥammad rode in his ascension (mi'rāj) to the presence of God, is one of the animals which are to have a place in heaven. It is here a symbol of the pure and holy of heaven, as the Arab horses are of the pure and holy of earth.

The ass is a symbol of the sensual ones of earth.

673. *i.e.*, the blind of heart, the ignorant and careless, do not know or consider that all they have comes from God; hence they are excluded from all spiritual blessings and from God.

674. *i.e.*, he who does not see all acts and events as coming from God, but considers them due to some human agency, and hence turns to that for help. The "qibla" is the place towards which one looks in prayer.

675. *i.e.*, everything which should guide him to God, provided he saw it as due to God's agency, leads him only to error, because he considers it as coming from man. By this consideration he is made blind.

676. *i.e.*, "right opinion," or correct and certain knowledge derived from religious teaching, knows that all things and acts come from God.

677. Man is in the hands of God, and all his action is caused by God even as that of the lance is caused by the brandisher of the lance.

678. "Without power"; lit., "without nails or claws." The Author is speaking of his spiritual guide, Shamsu 'd-Dīn-e Tabrīzī. He intimates that he is "absorbed," "fānī," in him, so that he cannot act as spiritual guide

himself, and in the next distich he calls upon Ḥusāmu 'd-Dīn Ḥasan, his own assistant and appointed successor, to do so. It was in Shamsu 'd-Dīn's name that Jalālu 'd-Dīn Rūmī wrote his lyrical poems or odes.

679. "Ẓiyā'u 'l-Ḥaqq," "Light of Truth," and "Ḥusāmu 'd-Dīn," "Sword of the Faith," are honorific names of Ḥasan, the Author's assistant and appointed successor.

680. The "blind in heart," "kūr-dil," is "dead in heart," "murda-dil," but he may receive "life," "jān," or "ḥayāt," and "guidance," "hidāyat"; but the "munkir," "he who disbelieves" in the spiritual chief through "envy," "ḥasad," cannot receive them; so the Author says, "let him be thus in the agonies of death; *i.e.*, death as to the spirit." "Thus"; *i.e.*, "in his envy."

681. The "Sun of eternity"; *i.e.*, Ḥusāmu 'd-Dīn Ḥasan, whose Light is from past eternity.

682. By falcon is meant the person who turns from the world to God, here called the King. The blind falcon is he who strays from the straight path, and is mixed up for a time with worldly people, here called owls.

683. "The falcon." This I take to be the sense of "bāz" here, but the T. Com. renders it "again."

By "ruin" is meant metaphorically the "world." Owls are supposed not only to inhabit ruins but also to cause ruins where they settle. *Cf.* the Gulistān:
"Mār-ī tu ki har-kirā bi-bīnī bi-zanī?
Yā būm ki har-kujā nishīnī bi-kanī?"
"Are you a serpent, that you bite whomever you see? Or an owl, that you ruin (lit., dig up) every place in which you settle?"

684. "To mislead;" lit., "to carry away from the road."

685. The T. Com. understands here by "bāz,"

"falcons," "shāh-bāzān-e jahān," "the royal falcons of the world." According to Steingass "shāh-bāz" means also "royal, generous, noble;" and according to Redhouse, a "champion;" so that I think we my assume that the meaning here is "the great and powerful of the world," "kings, princes, or governors." The "falcon" which is speaking is the "Perfect Man," the prophet, or saint, and therefore the falcons it now speaks of cannot be prophets or saints; but, as the owls represent the multitude, the commonalty, and are inferior to falcons both in their nature and as hunters of meaner game, it seems probable that by the latter are meant the greater ones of what may be called the "commonalty" as opposed to the chosen of God, the prophets and saints.

686. *Cf.* the Qur'ān, lvii. 4: "And He is with you wherever you are." *Cf.* also the words spoken to Moses and Aaron, Qur'ān, xx. 48: "Fear not; verily, I am with you; I shall hear and see," and also those addressed to Muḥammad, Qur'ān v. 71: "And God will protect you from the people."

687. The prophets and the saints are the Universal Intellect, the first emanation from God. The Universal Intellect arises from the very nature of God's Essence, and it is the first manifestation of It, and also the final cause of the later emanations, as is seen from the words addressed to Muḥammad: "Lau lā-k, la-mā khalaqtu 'l-aflāk;" "Had it not been for you, I should not have created the spheres." The thought of the Universal Intellect, or of the prophets and saints, therefore, is always in God's Nature, and His Nature would be ailing or defective without it.

These considerations shew as well as any the difficulty of reconciling Ṣūfiism with the doctrines of Islām, according to which the Universal Intellect was the first thing *created*.

688. Lit., "makes me fly in a course."

689. The heart is the abode of the Deity; the place of His manifestation.

By flying to the apex of the heart he means receiving the manifestation of the Deity.

690. *i.e.*, "I reach the presence of God." The T. Com. says, "I reach the "'Arsh," the "Higher Throne of God," "the Universal Intellect;" but this is called the ninth Heaven, and the falcon says he tears open the curtains of the heavens, which evidently signifies that he reaches beyond the ninth Heaven: he makes an "ascension," "mi'rāj," as did Muḥammad, to the presence of God. Of course the prophet or saint is not always the object of "tajallī," *i.e.*, "the manifestation of God;" he is often in "istitār," "enveilment," in order that he may engage in the interests of the commonalty. (See Note 121).

691. *i.e.*, the individual intellects proceed from the Universal Intellect, with which the falcon is here identified.

692. *i.e.*, the natural constitution of the Universal Intellect entails the emanation of the heaveus and all else. "Infiṭār," here rendered "unfolding," also means "cleaving asunder," and it may have reference to the Qur'ān, lxxxii. 1: "When the Heaven shall cleave asunder," (*i.e.*, at the Resurrection). If this be so, the meaning will be that all the incidents of the Resurrection will naturally spring from the nature of the Universal Intellect.

693. According to the T. Com. the "humā" means here the "angels."

The "humā" is a mythical bird, which is supposed to prognosticate good fortune to every one on whom its shadow falls. Hence the adjective "humāyūn," "fortunate, august, imperial."

694. "The prison;" *i.e.*, "this world."

695. "Captives;" *i.e.*, those who are enslaved by their carnal nature.

696. *i.e.*, He has made the carnal and worldly holy men through my prayers and guidance.

697. *i.e.*, understands my spiritual teachings during my soaring in the realms of truth and reality.

698. "Falcons" and "royal falcons" here signify "Ṣūfī saints."

699. The "reed," considered as a musical instrument.

700. "Without resource;" lit., "without notes."

701. "From (the world) apart;" *i.e.*, says the T. Com., "from the World of Supreme Dominion," "az 'Ālam-e Rubūbīyat."

The "falcon-drum," "ṭabl-e bāz," is a small drum beaten to rouse birds for the falcon to capture.

In the first hemistich the falcon answers the charge of greediness.

702. "Return;" "irja'ī;" one word out of the verse, "Return, tranquil soul, to your Lord, contented and approved." (Qur'ān, lxxxix. 28). For an explanation of the "tranquil soul" see Note 397.

I suppose the Author means that the falcon (prophet or saint) is sent to capture birds (worldly people), and bring them with tranquillized souls to the King (God).

703. The form and essence of water are different from those of earth, but water and earth become homogeneous in their common property of sustaining the life and promoting the growth of the plant.

704. "In (its) support (of it);" "dar qivām." "Qivām" has a number of different senses, but I think the one here given, which agrees with the explanation of the T. Com., is perhaps preferable.

But "connection" is also given as a meaning of "qivām," so that the sense may be, "Air becomes of the same kind as fire (when) in connection (with it)." That is, air assumes the burning quality of fire when

brought into connection with it, although air has a form and essence different from those of fire.

705. *i.e.*, with everything some other thing or things may become of the same temperament, notwithstanding the difference between them of form and essence. In this hemistich I read "ākhar," "another," with the H. Com. The T. Com. reads "ākhir," "in fine," or "finally," and he translates "mudām" as "wine," instead of "always." The sense he makes is that, "Finally," or "in fine, wine becomes of the same kind as the temperament (of man), because it strengthens and exhilarates it." If he had said that wine becomes of the same kind as the temperament, because it brings out and emphasises it, I should see more sense in his interpretation, but even then I cannot see why the Author should sum up, as it were, (*cf.* the word "ākhir," "finally," or "in fine"), with such an illustration. B.U. is discreetly silent as to this distich.

706. *i.e.*, man is not of the same kind as God, but he may absolutely sink his own identity and become merged in God, as the water and earth sink their identity and become merged in the plant. After he has become "extinct," "fānī," in God, even his own "extinction," "fanā," becomes extinct, and he has "everlasting life," "baqā," in God.

707. "To become as dust" is "to become non-existent." *Cf.* "habā shudan."

708. "The self," or "the individual," is one of the meanings of "jān."

The distich means that God and His Attributes are substituted for the individual and his attributes when the individual is merged in the Deity. In other words, nothing remains but God; the individual becomes dust, *i.e.*, non-existent.

709. *i.e.*, do not think because I have a human form that I have not spiritual wisdom and power to guide. Do not be like those who said of the prophets, "Shall

human beings guide us?" (Qur'ān, lxiv. 6.) Though the falcon speaks here, the words are supposed of course to be those of the prophet or saint.

710. *i.e.*, derive advantage from my spiritual wisdom and guidance before I leave this ruin (the world).

711. *i.e.*, the human form of the prophet or saint may be said to injure every person who, taking it to be the form of one like himself, affronts it, and so incurs the vengeance of God. In a Tradition Muḥammad quotes as the words of God: "Man ahāna lī walīyaṇ, fa-qad bāraza-ni bi-'l-muḥāraba;" "He who affronts a saint of mine, verily, he fights me in battle."

712. The owls have said in a previous distich, "What affinity, indeed, has a little bird to a King?" The falcon now implies by this retort that there may be connection between two things without our being able to shew how and why they are connected, or that there is affinity between them.

713. The "power" or the "shining."
"In a drop of blood;" *i.e.*, in the material heart's core.

714. The T. Com. takes the first hemistich to be a question, which is perfectly allowable, but not, I think, in so good taste. I think the Author means that there is a reason for these connections, and the possibility of their being explained, but that human intellect cannot cope with such mysteries. If the T. Com.'s explanation be preferred, the second hemistich must be rendered, "intellect, (indeed), is helpless, etc.," instead of "(but) intellect is helpless, etc."

715. This is another illustration of the fact that there may be connection between two things notwithstanding great disparity between them. In the prophet and saint the Universal Spirit of God is brought into contact with the individual spirit, and the latter receives from It the pearl of spiritual enlightenment, which

develops into the Universal Spirit, so that the prophet and saint become the Universal Spirit as they were before their existence in the material world.

716. By "Messiah" is meant here the Universal Spirit. (see Note 715).

717. "Another world;" *i.e.*, "the Resurrection," or "the Future State," in which the real and true nature or essence of every person and thing is displayed, stripped of all the false appearances of this world. In the Resurrection every person and thing is to appear in the form suitable to their real nature or essence, and this is the Assembly which will be displayed to men in the Resurrection.

The T. Com. says this Assembly is the Deity, in accordance with the words: "All shall be assembled before me."

From a Ṣūfī point of view this may be, since the true nature or essence of everything is in the Spirit of God, but I should doubt if the Qur'ānic verse really meant this. But even in this world the prophet or saint can distinguish between the good and the wicked. See the last distich.

718. The T. Com. speaks of the three modes of Resurrection. The first is the one we understand by that term, and it is called "qiyāmat-e ṣughrā," "the least Resurrection;" the second is called "qiyāmat-e vusṭā" "the middle Resurrection," and it is the rising to the life of the spirit after the mortification of the flesh; the third is called "qiyāmat-e kubrā" or "ṭāmmat-e kubrā," "the greatest Resurrection," and is the rising to true and eternal life by God after extinction in God: "al-baqā'u ba'da 'l-fanā." He says this last Resurrection is also meant by the Author. (For "al-baqā'u ba'da 'l-fanā" see Notes 706, 840, and 967.)

719. "An appeal to God;" lit., "an 'O Lord'!" The Author has in the preceding distich confessed his inability to describe the Resurrection, by which term

the T. Com. understands the "Ṭāmmat-e Kubrā" (See Note 718). He now, according to the T. Com., in answer to the imaginary question, "Then what is the use of speaking at all?" says that his words may be taken as an appeal to God (an expression of "O Lord!") which will elicit from God (the sweet-spoken One) the breath (*i.e.*, expression), "Labbai-k!" "(I answer the summons) twice for you;" *i.e.*, "I am ready to hear your desire." (See the next distich). Muḥammad says in a Tradition, "Idhā qāla 'l-'abdu, 'Yā Rabb!' yaqūlu 'llāhu, Ta'ālā, 'Labbai-ka 'abd-ī! sal; nu'ṭī'"; "When the slave (of God) says, 'O Lord!' God, most High, says, '(I answer the summons) twice for you, my slave! ask, and I will give.'"

720. The T. Com. says God does not speak in words, but that His thought is conveyed in a "manifestation" of the Name "Al-Mutakallim," "The Speaker."

"With all your being;" lit., "from head to foot."

721. "In this trial, the man, &c."; lit., "that tried man." This may mean that the man was tried by thirst, and also that having "tried" or "experienced" the effect of throwing a brick into the water he continued throwing them.

722. "Isrāfīl"; the archangel who is to sound the last trump.

723. "Dam," "the breath," which often means "words," signifies here "communications from God," breathed, as the Author says, from no mouth.

724. Aḥmad," a name of Muḥammad.

725. See Note 533.

726. "Flowing water;" "mā'-e ma'īn." "Ma'īn" means "flowing over the ground from a visible spring." The term occurs in the Qur'ān, lxvii. 30.

727. By the "wall" are meant the body and its carnal passions and attributes. Whenever anyone of

these passions or attributes is discarded, a brick is, as it were, removed from this wall, and nearer proximity is gained to the water of true life, *i.e.*, the Divinity.

728. *i.e.*, as the tearing out of the bricks of the wall comes to the same thing as the thirsty man's bending over the water, so the lowering and subduing of the passions of the body is real and true prostration in adoration and devotion before God, which is the same as proximity to Him, as shewn by the Text, "But prostrate yourself, and draw near." (Qur'ān, xcvi. last verse). See too the following distichs.

729. "Clods"; "madar." It should be remembered that walls and houses in the East are often built of unburnt bricks.

730. "Flop" is presumably the meaning here of the word "buluq." This sense accords with the context, and the word too does not ill represent the sound made by water when a stone is thrown into it.

731. *i.e.*, his debt to God.

732. "A house well-built"; *i.e.*, "a young man in sound and robust condition." "With lofty roof." This presumably means that the young man spoken of is "upright, well set-up, can hold his head high"; or possibly that his head and brain are strong.

733. "Its walls." This most probably means the four humours of the human constitution, the sanguine, melancholy, phlegmatic, and bilious.

"Without addition or stay"; "bī takhlīṭ-u band." *I.e.*, in the literal sense, without the addition (lit., "admixture") of repairs, and stays or cramps to hold the walls up; the metaphorical sense being, "without the applying of medicinal remedies and strengtheners." But "takhlīṭ" may possibly mean "disturbance, disorder," of the humours, and "band" may mean the restraining or hindering of the action of one humour by another.

If these be the metaphorical senses, however, the literal senses are not so clear.

734. This and the following distichs depend upon the last distich but four: "How happy is he who takes advantage of early days."

The words in italics are from the last verse of ch. cxi. of the Qur'ān, in which Abū Lahab, an uncle of Muḥammad, and his wife are cursed. The last three verses are:

"He shall be burnt at the flaming fire,
And his wife bearing fire-wood,—
With a cord of woody fibre on her neck."

The meaning of the second hemistich is, "before old-age makes you helpless."

735. *i.e.*, when a man is old his time is short, and he is lame through the fatigues of life; so that he can have little hope of reaching the end of the road to God, which is long. The workshop, his body, is dilapidated, and his work cannot be well ordered.

736. "Firm and robust"; lit., "firm of constitution."

737. "Come forward in my business"; *i.e.*, "be brisk in carrying out my injunctions." "Do not creep back"; *i.e.*, "do not be remiss and backward in obeying me."

738. The words in italics are in Arabic, but, I do not know wherefore, unless they express current sayings. Or possibly, the delinquent quotes an Arabic proverb, and the Governor caps it by answering in Arabic. The first hemistich scans – ⏑ – – ⏑ – – ⏑ – ⏑ – instead of – ⏑ – – – ⏑ – – – ⏑ – unless we read "al-aiyāmū," instead of "al-aiyāmŭ," which is a license of a kind taken sometimes by the Author. Then the only irregularity is that the following short syllable follows the next two long ones instead of preceding them.

739. "brings"; lit., "comes."

740. The T. Com. quotes the Tradition, "Yahramu 'bnu Ādama wa-yashibbu fī-hi khaṣlatāni 'l-ḥirṣi wa-ṭūli 'l-amal;"

"Man grows old and decrepit, and the two qualities of greed and fulness of hope grow up in youthful strength in him."

741. "On the decline"; lit., "on the decrease."

742. "Your feet"; metaphorically used for "your soul."

743. In the last distich but one the Author says, "you are utterly devoid of sense," and he now says, "you are at least not heedless of your own wounds." The meaning of the last distich but one is not that the person addressed is devoid of sense as to the pain he suffers from his evil nature, but that he does not understand that the pain is owing to his evil nature.

744. By the "Gate of Khaibar" is meant the fortress "Qamūs," which 'Alī was selected by Muḥammad to take, after the failure of Abū Bakr and Umar. Qamūs was one of the fortresses which defended Khaibar, a fertile valley district inhabited by Jews, about six days' march north east of Medīna.

This expedition of Muḥammad's, which took place in 7. A.H., resulted in the entire subjection of Khaibar to Islām.

745. A "rose-bush" means the spiritual qualities of a "Murshid" or "spiritual guide." In the second hemistich a "friend" means the "spiritual guide." The first hemistich ostensibly means, "Or else graft this bramble-bush upon a rose-bush," and it is so understood by the T. Com., but it is also susceptible of the rendering I have offered, which harmonizes with the second hemistich, and gives, I think, better sense.

746. The T. Com. quotes the following Tradition: "Taqūlu 'n-nāru yauma 'l-Qiyāmati, 'Juz, yā Mu'minun, fa-inna nūra-ka atfa'a nār-ī;'" "The fire

will say on the Day of the Resurrection, 'Pass on, Believer, for verily your Light has quenched my fire.'"

747. "The Day of Justice;" *i.e.*, "the Day of the Resurrection."

748. "Pour the water of mercy upon"; lit., "commission the water of mercy against."

749. "The faithful worshipper;" lit., "the beneficent man;" for according to a Tradition, "Al-iḥsānu an ta'buda 'llāha ka-anna-ka tarā-hu: fa-in lam takun tarā-hu, fa-inna-hu yarā-k;" "'Beneficence' is that you worship God as if you saw Him; for if you do not see him, verily, He sees you."

750. "Come from the fire;" *i.e.*, "from the fire of the passions."

751. The "Shaikh;" *i.e.*, the "Murshid" or "spiritual guide."

752. *i.e.*, the carnal soul of the unregenerate cries out at, and is in opposition to, the spiritual teaching of the Shaikh.

753. "Chak-chak," translated a "crackling noise," means, according to the dictionaries, the "din or clashing of swords"; the "chattering of the teeth." The Author implies metaphorically that the carnal soul is fighting against discipline and the spiritual teaching of the Shaikh, and that the aspirant must use these against it to its pain and mortification, (lit., death). My reasons for rendering the compound "chak-chak" by a "crackling noise" are, 1st, that the simple term "chak" means the "noise made in breaking a stick," or "in masticating a crust," as well as the "clashing of swords," and that the noises indicated in the first two of these equivalents are not unlike that made by fire when water trickles upon it; 2nd, that it is fair to assume that the compound "chak-chak" is simply an exaggeration of the simple "chak," when the latter

is used in such senses as we are considering. It seems necessary to assume that "chak-chak" is intended, since "chik-chik" has, according to the dictionaries, only the sense of the "sputtering noise made by a damp wick," and not that of the "clashing of swords."

754. "Your rose-garden;" *i.e.*, "the rose-garden of your heart and faith."

755. "The fulfilment of your religious duties and faithful worship." Lit., "your justice and beneficence." (See Note 749).

756. *i.e.*, your cultivation of the heart, and improvement of the carnal soul will be productive of happy results: you will be in a garden of spiritual truths and divine knowledge.

757. The Author having digressed from a previous disquisition now speaks of returning to it.

758. "O envious one." I suppose the Author assumes that the man who has lost time and is anxious to make up for it, is envious of those who have made good progress.

759. See the last distich but one before the present Section: "The day late, the ass lame, and the road long, etc."

760. *i.e.*, the body, or rather the carnal soul, must be put upon the fire of discipline so that its evil qualities may be burnt away.

761. "Has gone towards the pit"; *i.e.*, "is near setting."

762. "Long life."; *i.e.*, "everlasting life."

763. "This jewelled lamp"; *i.e.*, "life, which offers jewels for your acceptance."

764. "Take heed you put its wick and oil in good order at once"; *i.e.*, Take heed you keep it in good

order, so that you may use it to the best advantage for the purpose of spiritual improvement.

765. "For to-morrows have passed away"; *i.e.*, you have reached and passed many to-morrows without acting.

766. *i.e.*, put off the old carnal bonds if you wish for spirituality and true existence.

767. *i.e.*, do not speak idly and boastingly, but act generously in spiritual interests.

768. *i.e.*, do not spare or indulge the body, but exert yourself to the utmost on the Path of God, and give up self-indulgence.

769. "The firmest handle," "al-'urwatu 'l-wuthqā," is an expression used twice in the Qur'ān:

"And he who denies the Tāghūt and believes in God, has assuredly taken hold of the firmest handle." (Qur'ān, ii. 257.) The Ṭāghūt is mentioned as an idol eight times in the Qur'ān, from which one might infer that it was one of the principal if not the principal of the idols worshipped by the Meccans before Islām. Or Muḥammad might have used it sometimes in the generic sense of idol or idols. Lane in the *Arabian Nights* says that the name is used to express the devil as well as an idol. This of course is only an instance of gods' becoming devils in the minds of those hostile to the worshippers of them.

The T. Com. says it means in this passage "idols," "Satan," or the "carnal soul," and in a later passage of the Maṣnavī he explains it as the "carnal soul." He observes also that the Ṣūfīs say the Tāghūt of the commonalty is the "carnal soul," and that that of the chosen ones is anything other than God, or anything which prevents union with God.

He continues, that the "firmest handle" is understood variously as the "holy Law," "the Faith," "the Qur'ān," "the favouring help and guidance of God," or "the love of God and the attraction of the heart to spiritual

contemplation"; but he remarks that the Author here takes it in the sense of the abandonment of sensual desire. The other passage of the Qur'ān gives some support to this sense of "al-'urwatu 'l-wuthqā": "And he who turns his face to God in self-surrender, and is a beneficent man, has assuredly taken hold of the firmest handle." (Qur'ān, xxxi. 21.) *Cf.* the last distich but two, and see Note 749 for the Ṣūfī sense of "a beneficent man." But possibly the expression signifies here however, "one who is generous in furtherance of the interests of the Faith." A Tradition says: "Tūbā li-man shaghala-hu 'aibu-hu 'an 'uyūbi 'n-nāsi, wa-amsaka faḍla qauli-hi, wa-anfaqa faḍla māli-h;" "Happy is he whose own faults engage his attention and not those of the people, and who is sparing of the gift of his words, and distributes the gift of his wealth."

770. See the two distichs before the last. In the last distich the Author calls this generosity, namely, the abandonment of self-indulgence and sensual desire, "al-'urwatu 'l-wuthqā," "the firmest handle." (See Note 769).

771. "Bears you to its source"; *i.e.*, "to paradise." A Tradition says: "As-sakhā-'u shajaratuṇ min ashjāri 'l-jannati, aghṣānu-hā mutadalliyātuṇ fi'd-dunyā, fa-man akhadha bi-ghuṣniṇ min-hu, qāda-hu dhālika 'l-ghuṣnu ilā 'l-janna;" "Generosity is one of the trees of paradise, the branches of which hang down to the earth, and he who takes hold of one of its branches, that branch draws him to paradise."

772. The Author now gives another illustration. The commands of God are to be generous in the worship of Him, and to abandon sensual desire; and patience with these commands is obedience to them. Patience is thus the cord which draws you up from the pit of the world and the flesh. A Tradition says:

"Al-hawā 'inda 'llāhi abghaḍu min jamī'i 'l-hai'āt;" "Sensual desire is more hateful to God than all qualities."

773. *i.e.*, though you be old you still may seize the cord of patience with, or obedience to, the commands of God.

774. I suppose the Author means that in addition to God's mercy the spiritual receive the gift of seeing the spiritual world as real existence and of living in it.

775. *i.e.*, by living a spiritual life you may see the spiritual world as really existent, though it is invisible to the sensible eye.

776. *i.e.*, this world has assumed the appearance of real existence, and the spiritual world appears concealed and as non-existent, so that it requires the spiritual life to shew the truth. (See Note 775).

777. *i.e.*. this world is, in respect of the spiritual world, as dust on the wind. Its movements are really governed by the spiritual world, but it presents a false appearance of real and independent existence, and acts as a veil which hides the real and spiritual world from all but the spiritual.

778. "This;" *i.e.*, "this world." "That;" *i.e.*, "the spiritual world."

779. *i.e.*, the sensible eye is turned towards the material world because it is itself of the earth, but the eye which is directed to the spiritual world is of another kind: *i.e.*, it is itself spiritual.

780. *i.e.*, the horse is akin to the horse, and the rider to the rider; hence they respectively understand one another. "Lā ya'rifu dha 'l-faḍli illā zawū-h;" "No one knows the man of merit but those who have merit." "Ya'rifu-nā man kāna min jinsi-nā; wa-sā'iru 'n-nāsi la-nā munkirūn;" "He who is of our kind knows us; and the rest of the people disbelieve in us."

781. *i.e.*, discipline the sensible eye which has to do with things of the senses and the carnal soul, "nafs." because only the "nafs-e muṭma'inna," the "subdued,

tranquil, or tranquillised 'nafs'" of the pious man will be accepted by God. (See Note 397).

782. "The sensible light;" *i.e.*, the light of the sensible eye, which has to do with things of the senses and the carnal soul.

783. By the soul (jān) the Author presumably means here "ravān," or "nafs-e nāṭiqa," "the rational soul," or "the heart," "dil, qalb," which follows the carnal soul (nafs) if that predominate, and the spirit (rūḥ) and God, if the spirit predominate.

784. *i.e.*, seek out a spiritual guide whose sensible sight, senses, or carnal or animal soul, (nafs), is governed by the Light or Spirit of God.

785. "Light upon light." The Author is giving here the esoteric and Ṣūfī explanation of part of verse 35, ch. xxiv. of the Qur'ān: "God is the Light of the heavens and of the earth. His Light is like a niche, in which is a lamp—the lamp within glass—the glass, as it were, a shining star. It is lighted from a blessed tree—an olive tree, neither of the East nor of the West; its oil would scarcely fail to give light, even if fire did not touch it. It is Light upon light."

'Abdu 'r-Razzāq's interpretation of this is found under the word "qalb," "heart:"

"Al-Qalb:—Jauharuṇ nūrānīyuṇ mujarraduṇ, yatawassaṭu baina 'r-rūḥi wa-'n-nafsi; wa-huwa 'lladhī yataḥaqqaqu bi-hi 'l-insānīyatu; wa-yusammī-hi 'l-ḥakīmu 'n-nafsa 'n-nāṭiqata; wa-'r-rūḥu bāṭinu-hu, wa-'n-nafsu 'l-ḥaiwānīyatu markabu-hu wa-ẓāhiru-hu, 'l-mutawassiṭatu baina-hu wa-baina 'l-jasad. Kamā muththila 'l-qalbu fī 'l-Qur'āni bi-'z-zujājati wa-'l-kaukabi 'd-durrīyi, wa-'r-rūḥu bi-'l-miṣbāḥi fī Qauli-hi Ta'ālā: 'Mathalu Nūri-hi, etc.' (See the quotation above). Wa-'sh-shajaratu hiya 'n-nafsu, wa-'l-mishkātu hiya 'l-badan. Wa-huwa 'l-wasaṭu fī 'l-wujūd."

"The Heart:—An immaterial luminous essence, between the spirit (rūḥ) and the carnal or animal soul

(nafs), by which humanity is distinguished and constituted;—called by the philosopher the "rational soul" (nafs-e nāṭiqa). The "rūh" is its inner being, and the animal "nafs" is its steed and outer being, the latter being between it and the body (jasad). So, in the Qur'ān the heart (qalb) has been likened to glass and a shining star, and the spirit (rūḥ) to the lamp, in the Words of Him most High: 'His light is like a niche, etc.' (See the quotation above). And the tree is the animal soul (nafs), and the niche is the body (badan). And the heart is the middle entity in (all) existence."

From this it is seen that the Light or Spirit of God, (Rūḥ), is compared to a lamp, or rather to the light of the lamp, and that the heart, (qalb), upon which this light immediately shines, is likened to the glass which encases the lamp or light. The carnal or animal soul (nafs) is compared to the tree or the oil, since the "nafs" is the principle of life, sensation, and voluntary movement. When the Light of God shines upon the light of the "nafs," the latter is purified and guided. It is in this way that the Author interprets the Qur'ānic expression, "Light upon light." In further explanation of the Qur'ānic passage 'Abdu-'r-Razzāq says, under the word "nafs," that the olive tree (nafs) is neither of the East of the heart (qalb, or nafs-e nāṭiqa), nor of the West of the body (jasad or badan).

786. The "sensible light" again means the light of the sensible eye which has to do with things of the senses and the carnal soul.

787. And therefore if he trust to the light of the sensible eye he will be drawn to things of the senses, which are a lower world, the earth.

788. Wherefore, says the T. Com., you should give up the lower, and seek the fuller and higher.

789. *i.e.*, says the T. Com., you know when the Light of God illumines the senses of a person by the good effects it produces in his conduct and by his

good words. For the meaning of "that horse" see the last distich but nine, and Note 781.

790. The "sensible light;" *i.e.*, the light of the sensible eyes, which was supposed to be a property of the eyes.

791. "That Light of religion;" *i.e.*, "the Light of God."

792. I translate the second hemistich from the reading of the edition of the T. Trans., which is also given as an alternative by the T. Com.: "'ājizī pīsh-ē girift-ū dād-e ghaib."

B. U., and the H. Com. read, "'ājizī pīsha(h) girift az dād-e ghaib;" "(the world) makes a practice of submissiveness before the treatment of the invisible (world)." The T. Com. in his text reads, "'ājizī pīsha(h) girift, ū dād-e ghaib," carrying on "ū dād-e ghaib" to the next distich.

793. *i.e.*, sometimes it makes it prosperous, and sometimes unfortunate.

794. *i.e.*, as the T. Com. says, this world, like a horse, is manifest and visible in its movements and states, but that which controls it and them is invisible.

795. "The arrow;" *i.e.*, anything which happens in accordance with God's preordinance.

796. The souls, as the T. Com. says, may be called visible inasmuch as each one has its individuality, which is shewn by the qualities and properties displayed. The "Soul of souls" is the Universal Spirit of God, the Essence and Nature of which are concealed.

797. "Do not break the arrow;" *i.e.*, do not rebel against the trial sent by God.

798. Shaikh Afẓal, quoted by B.U., says, "It is not an arrow which is calculated to go far without regard to the mark, but it is from One Who knows His mark

and is sure to hit it." *Cf.* the two Turkish expressions. "menzil ōqū," and "nishān ōqū." The former is the Persian "tīr-e partābī," and means "an arrow made to fly great distances;" the latter means "an arrow made to fly true and hit a mark." (Redhouse.)

799. (*Cf.* the Qur'ān, viii. 17:
"And you did not shoot when you shot, but God shot."
This refers particularly to God's taking the side of Muḥammad in the battle of Badr, but it is applied generally to indicate that all acts are really God's acts.

800. *i.e.*, God must first act before the semblance of this act may come from man. The T. Com. quotes,
"Mā fa'alta idh fa'alta, wa-lākinna 'llāha khalaqa fi'la-k;" "You did not act when you acted, but God created your act."

801. *i.e.*, restrain your anger at the trial sent by God's preordinance, and do not rebel against it.

802. *i.e.*, the trial is really a blessing, but when you are not prepared to receive it with submission and trust, and let anger prevail, it seems a calamity. "And He would try the believers by a sweet trial from Himself." (Qur'ān, viii. 17).

803. "Bring it before the King;" *i.e.*, refer it to God, and shew yourself submissive to Him in it, although it afflict and wound you. As the T. Com. quotes, "Al-ḥamdu l-'llāhi 'alā kulli ḥāl!" "Praise be to God in every circumstance!"

804. *i.e.*, the material world.

805. *i.e.*, the divine world.

806. The Author possibly means by "Mī damad," "He blows" (or, "He breathes"), "He extinguishes." In another verse he enjoins the breathing upon fire in order to quench it or nullify its destructive effects. "Naffāṭ," "Thrower of Greek fire," means also "Preparer of naphtha." If rendered so, a similar explanation might be suggested.

807. "Yuḍillu man yashā'u, wa-yahdī man yashā'u ilā ṣirāṭiṇ mustaqīm;" "He leads astray whom He will, and He guides whom He will to a straight path."

808. *i.e.*, he knows not what trials may be sent until he is "fāniṇ fi'llāh," "extinct in God," and entirely free from self.

809. *i.e.*, until the mirror of his heart has become cleared of all save God, he is still only a "sincere devotee," "mukhliṣ." When his heart is completely cleared of all save God, he is absolutely "pure and free," "mukhlaṣ." (See Note 808).

810. *i.e.*, as the T. Com. says, until he has caught the bird of the Unity of God, *i.e.*, attained to an appreciation of the Unity, he is still a hunter.

811. When the "mukhliṣ" has become "mukhlaṣ."

812. "Has gained the victory;" or "has gained pre-excellence," or "has gained the highest seat."

813. "Precocious fruit," "bākūra;" but the Author seems to use the word in the sense of "unripe fruit."

814. Burhānu 'd-Dīn Muḥaqqiq of Tirmiẕ was the Author's spiritual guide before Shams-e Tabrīzī. The expression, "burhān-e muḥaqqiq," means also "a verifying demonstration."

"Become Light;" *i.e.*, attain to the Light of God, as the Perfect Man, the prophet or saint does.

815. *i.e.*, when the self becomes extinct you attain to the position of Universal Spirit, or Perfect Man, and so, by your knowledge of the divine mysteries become a demonstration of God's wisdom.

Cf. 'Abdu'r-Razzāq under "Ḥujjatu 'l-Ḥaqqi 'ala 'l-khalq:—Huwa 'l-insānu 'l-kāmilu ka-Ādama—'Alaīhi 's-salām!—ḥaitha kāna ḥujjataṇ 'ala 'l-malā'iki fī Qauli-hi, Ta'ālā: 'Yā Ādamu, anbi'-hum bi-asmā'i-him'; ilā Qauli-hi, 'Wa-mā kuntum taktumūn;'" "The demonstration of God to the creation:—It is the Perfect Man,

such as Adam—On him be peace!—because he was a demonstration to (or, argument against) the angels, when God, most High, used the words: 'O Adam, inform them of their names,' (*i.e.*, of the names of all things);—to the words, 'and what you hide.'" That is, Adam, the Perfect Man, in his perfect knowledge of all things, was a demonstration to the angels and all creation of God's wisdom in making him His vicegerent on earth. The verse from which 'Abdu 'r-Razzāq quotes is verse 31 of ch. ii. of the Qur'ān: "He said, 'O Adam, inform them of their names.' And when he had informed them of their names, He said, 'Did I not say to you that I know the hidden things of the heavens and of the earth, and that I know what you bring to light and what you hide?'"

816. *i.e.*, when the slave, the self, the individual, is extinct, you become the predominant Sulṭān, the Perfect Man, the Universal Spirit.

817. Ṣalāḥu 'd-Dīn Farīdūn was a disciple with Rūmī of Burhānu 'd-Dīn Muḥaqqiq. He subsequently became Rūmī's assistant. The T. Com. explains under the preceding distich that Burhānu 'd-Dīn could by words teach and inspire his disciples with spiritual discernment and the perception of God's presence, but that the mystery of absolute renunciation, self-renunciation, and absorption in the Deity could not be manifestly discerned in him. In Ṣalāḥu 'd-Dīn, on the contrary, this mystery could be plainly discerned.

B. U., however, seems to infer that the difference lay between Jalālu 'd-Dīn Rūmī and Ṣalāḥu 'd-Dīn. He quotes from Jāmī's Nafaḥātu 'l-Uns:—"Saiyid-e mazkūr farmūd ki, 'ḥāl-am ba-Shaikh Ṣalāḥu 'd-Dīn bakhshīdam va-qāl-am ba-Maulavī Jalālu 'd-Dīn;'"

"The above mentioned Saiyid (*i.e.*, Burhānu 'd-Dīn) said, 'I have given my inspired ecstatic emotions to Ṣalāḥu 'd-Dīn, and my learning to Maulavī Jalālu 'd-Dīn.'"

In the Nafaḥāt we also read in the biography of Maulānā Shamsu 'd-Dīn-e Tabrīzī that when the latter

went to Iconium and visited Rūmī, Rūmī was seated by a tank of water with some books before him. On Shamsu 'd-Dīn's asking him what the books were, Rūmī said, "they are called 'qīl-u qāl' (*i.e.*, learned controversial works); what have you to do with such?" Shamsu 'd-Dīn took the books and threw them all into the water. Rūmī in great vexation and grief exclaimed, "What have you done, you darvish? Some of them were the lucubrations of my father, which are now lost for ever!"

Shamsu 'd-Dīn put his hand into the water, and drew them all out one by one, entirely unaffected by the water. Rūmī exclaimed, "What is this mystery?" Shamsu 'd-Dīn answered, "This is spiritual light and ecstatic feeling; what do you know of such?" The Nafaḥāt adds that the companionship between Shamsu 'd-Dīn and Rūmī dated from the time of this incident.

We may gather from the above two accounts that before the advent of Shamsu 'd-Dīn and his spiritual guidance, Rūmī was more of the "ahl-e qāl," the people of learning, than of the "ahl-e ḥāl," the people of ecstasy.

Allusion is also made to this in some verses quoted by B. U.:—

"When Jalālu 'd-Dīn sat (as a teacher), (all) the people on the face of the earth turned their faces towards him.

He became like his father a pious ascetic and a learned man: a chief and king of all the learned.

The Saiyid (*i.e.*, Burhānu 'd-Dīn) said to him, 'O Jalālu 'd-Dīn, although in learning you are rare and choice,

Still your father was a man of ḥāl (*i.e.*, inspired ecstatic emotions):—seek that (condition), and pass beyond qāl (*i.e.*, learning).

You are the inheritor of your father (only) in the matter of outer covering; I am the pith; look to (your) friend.'

He (*i.e.*, Jalālu 'd-Dīn) became his disciple from his very soul, and prostrated himself (before him): he fell down before him like a dead man.

Suddenly the Saiyid departed from the world of transitoriness to the palace of permanence.

For five years more he (*i.e.*, Jalālu 'd-Dīn) disciplined himself with sincerity, ardour, and yearning.

Suddenly Shams-e Dīn reached him, and the shade became extinct through the splendour of his light."

818. "Renunciation and self-renunciation ;" "faqr ;" *i.e.*, the abandonment of all save God : the condition of the "faqīr."

819. The T. Com. says that Ṣalāḥu 'd-Dīn was perfect in the divine Law and in Ṣūfiism by God's revelation and inspiration, and not by study, and that he could consequently work and teach without instrument and speech. That is, he did everything by spiritual influence, and taught simply by the revelation of himself to his disciples.

820. Because, says the T. Com., the "Shaikh-e fa"āl," who constantly works (without instrument) has perfect control over the hearts of people. This power, he continues, belongs to the "Ghauṣ-e Akbar," the "Quṭbu 'l-Aqṭāb." (See Note 447).

821. "The impression on his wax ;" *i.e.*, the impression on the hearts of his disciples. (See the last distich).

"The seal-ring ;" *i.e.*, the heart of the Shaikh, with regard to the engraving on it of the Names and Attributes of God.

822. "The thought of that Gold-smith ;" *i.e.*, "the Universal Spirit, Intellect, or Thought of God." The T. Com. understands by "gold-smith," Ṣalāḥu 'd-Dīn, but since the seal-ring means Ṣalāḥu 'd-Dīn's heart, the gold-smith who makes the ring must surely be God.

And besides this, the "thought" of Ṣalāḥu 'd-Dīn would be the same as the engraving on the ring, and it would be senseless to speak of "the thought speaking

of the thought." (See the second hemistich of the preceding distich).

823. The T. Com., who takes the goldsmith to be Ṣalāḥu 'd-Dīn, understands by this that since the chain of God's Attributes consists of an endless number of links, each one of which is necessarily connected with the next, so the thoughts, secrets, and attributes of the "Quṭbu 'l-Aqṭāb," who has attained to the position of Universal Spirit must form a chain of the same nature. It seems to me however to mean that there is an unbroken connection from the thought in the disciple's mind to the Thought in the divine Mind through the mind of the Quṭbu 'l-Aqṭāb.

824. *i.e.*, to whose call to faith and spirituality do hearts respond?

825. *i.e.*, sometimes the call to faith and spirituality may reach the heart, and sometimes not, as God may will.

826. "He is the wise one, the master;" *i.e.*, he is the Quṭbu 'l-Aqṭāb, the real Khalif. (See Note 447).

827. *i.e.*, the teaching makes little impression on some hearts, which simply re-echo it once; on other hearts it makes so deep an impression that they repeat it often and dwell upon it.

828. *i.e.*, even the mountains and rocks with all their hardness are affected to tears by the words of the prophet or saint.

829. *i.e.*, even the mountains and rocks notwithstanding their hardness are affected to tears by the words of the prophet or saint; but the waters of the springs, which are of soft nature, and are already as tears, become as tears of blood; *i.e.*, they are affected by the deepest emotion. The T. Com. says that this and the preceding couplet are to be taken literally, since all things and beings are affected by the words of the prophet or saint.

830. "That King of august footstep" is Moses.

831. "Became all rubies;" *i.e.*, was transfigured by the divine revelation. Moses was not the cause of this, but it was on account of him that it occurred. *Cf.* the Qur'ān, vii. 139: "And when Moses came at our appointed time, and his Lord spoke with him, he said, 'Shew me Thyself, so that I may look upon Thee.'

He said, 'Thou shalt indeed not see me; but look upon the mountain, and if it remain fixed in its place, then thou shalt see me.' And when his Lord revealed Himself to the mountain, He levelled it (by this) with the ground, and Moses fell stunned and fainting."

832. "Life and intellect;" *i.e.*, when God was revealed to the mountain, it understood the revelation, and was levelled with the ground, broken up, and moved from its place by it. Thus it received movement, one of the attributes of life (jān), and also intellect (khirad).

833. *i.e.*, are we less affected by the Words of God and the prophets and saints than the rocks and mountains?

834. *i.e.*, no spring of faith or spiritual knowledge gushes up from the soul in response to the Words of God and the prophets and saints, nor is the body vivified and made flourishing and beautiful by such spring. There is an illusion in this to the green dress of the angels and the holy ones of earth.

By faith and spirituality it is said that even the body is etherialised.

835. *i.e.*, the call of yearning which comes from the holy man.

836. "The cup-bearer;" *i.e.*, the spiritual guide.

837. "Such a mountain," *i.e.*, as the hard heart of him who is insensible to the Words of God and the prophets and saints.

838. The "Moon" means either the holy man, the

spiritual guide, or God; and the "Light of the Moon," either spiritual guidance, or the Light of God.

The Author implies that the hard heart of the obdurate must be broken up by discipline and devotion, and be as naught in God before the divine Light can shine into it and give it eternal life.

839. (*Cf.* the Qur'ān, lvi. 4, 5: "When the earth is shaken with a shock, and the mountains are moved with a moving, and become scattered motes."

And lxxviii. 20:

"And the mountains are set in motion, and become vapour."

"To become motes," and "to become vapour," both mean "to be annihilated."

840. "How shall it throw a shadow over our heads?" That is, "how shall it afford us any protection?"

The meaning is that in the Resurrection the obdurate and careless will experience only regret and disappointment, and will become like the mountains crumbled up and as naught, since they have not in this world obliterated themselves in God, and so attained to eternal life by God. This obliteration in God ("fanā'uṇ fi 'llāh") and attaining to eternal life by God ("baqā'uṇ bi-'llāh") is called "the Greatest Resurrection," "al-Qiyāmatu 'l-Kubrā," or "aṭ-Ṭāmmatu 'l-Kubrā," in contradistinction to the Resurrection of the Last Day, which is called "al-Qiyāmatu 'ṣ-Ṣughrā," "the Least Resurrection." (See Note 718).

841. *i.e.*, the Resurrection of the Last Day is for the calling to account of people, whilst the Resurrection of the extinction of self in God and eternal life by God ensures immunity from the calling to account.

"Inna auliyā'a 'llāhi lā khaufa 'alai-him wa-lā hum yaḥzanūn;" "Verily, there is no fear on the saints of God and they are not afflicted."

This distich and the next, though commented upon by the T. Com., are omitted by him.

842. The morally ugly and beautiful are here intended. The T. Com. quotes, "Ki 'Ṣuḥbet mü'eṣṣir dir, va-ṭabī'at sāryq dyr'," "For 'Companionship has influence, and the mind (of man) is thievish'."

843. *i.e.*, when bread which has no life is eaten by a living person, it sustains his life and becomes a part of it.

844. *i.e.*, it becomes as the very salt itself.

845. "*The baptism of God*," "ṣibghata 'llāh," depends upon some verb understood, such as "we should receive," or, "adhere to." The words occur in the Qur'ān, ii. 132: "The baptism of God; and who is better than God in the matter of baptism? and Him do we serve and worship."

"Ṣibghata 'llāh." is generally understood as "the Faith of Islām," but the Author seems to take it in the sense of the divine Unity. All who are dyed in the dye of the jar of God's Nature, *i.e.*, all who arrive at the appreciation of the Unity of God, and are obliterated in that Unity, have received, as it were, the baptism of God. All rites and practices and all things and beings are in that Unity of one colour and as one. Since, however, the fundamental article of the Faith of Islām is the belief in the divine Unity, the Author's sense is only the esoteric Ṣūfī conception of that belief.

Instead of "pīsha-hā," "rites and practices," B.U., and the H. Com. read "pīsa-hā," "piebald things."

Rodwell says: "Perhaps Muḥammad used the word advisedly as a hint to the Christians of his land, that in the reception of his religion consisted the true new birth." I adhere to the rendering "baptism," *pace* Professor E. H. Palmer, who says the word "ṣibghat" should be translated "dye." There is nothing in the context in the Qur'ān to explain how Muḥammad could possibly have thought of using the word in the sense of "dye," but Rodwell's conjecture that he used it in the sense of "baptism" in opposition to the Christians is quite reasonable.

846. When the Ṣūfī is lost in the Unity of God, and you say to him, "Arise!" as if you thought he were something alien to it, he says, "I am of the Unity; blame me not for not being apart from it, for I cannot be." In the translation of the distich the words in italics are Arabic in the original.

847. "I am God," "Ana 'l-Ḥaqq," is the well-known expression of the Ṣūfī saint Manṣūru 'l-Ḥallāj, and it has been frequently quoted and explained by the most famous Ṣūfī poets. It will scarcely be believed that an Arabic scholar of some repute expressed the opinion to me that Manṣūr's expression was really "Allāhu 'l-Ḥaqq," "God is God!" (lit., "God is the Truth," but "Al-Ḥaqq," "the Truth," is the ordinary Ṣūfī term for God). This learned Theban's opinion was that such an idea as that conveyed by "Ana'l-Ḥaqq" was unknown to the early Ṣūfīs!

848. "He has the colour of the fire, though he is iron;" *i.e.*, his human qualities and nature are lost in the divine Qualities and Nature.

849. *i.e.*, its state is expressive of endowment with the quality of fire, though it is silent as to actual speech.

850. *i.e.*, its actual condition expresses this, though it speaks not. In the same way, when the Ṣūfī is illumined by the Light of God, his condition expresses that he is God, because he is effaced as to his human qualities and nature, and for these are substituted the Qualities and Nature of God. This is what is meant by the expression "Ana 'l-Ḥaqq," "I am God," which, in this sense, is an expression of the deepest humility, not as in the case of Pharaoh an expression of supreme arrogance.

851. "From (God's) election (of him)," "zi-'jtibā." *i.e.*, from His making him like Adam. Or perhaps, "from the free choice (of the angels)." If he have not this Light, the angels would not worship him, since they were commanded to worship Adam, not man generally.

852. *i.e.*, the Perfect Man, who has reached the Light of God, is worshipped also by all the pious, as Adam was worshipped by the angels.

853. After comparing God to fire, and man to iron, the Author now intimates that such a comparison is inadequate: 1st, says the T. Com., because it implies duality and difference; and 2nd, because it conveys the idea of (subsequent) union and in-dwelling; whereas, "God was, and there was nothing with Him other than Himself;" "Kāna 'llāhu, wa lam yakun ma'a-Hu shai'uṇ ghairu-Hu;" and "He is now as He was," "Al-ān kamā kān."

854. *i.e.*, do not by offering such comparison delude it with the idea that you think it an adequate mode of conveying such a thought, when you know it is not, but close your lips, and desist from offering such comparison.

855. I read with B.U., and the H. Com., "Pāy dar daryā bi-nih; kam gūy az-ān;" and not with the T. Com., and the T. Trans., "ma-nih," "do not put," since the latter is not in harmony with the context nor with the teaching of Ṣūfīism.

The meaning is that you should seek to appreciate the Unity, and to be immersed and lost in it, but that you should not try to describe it by illustrations or comparisons.

856. *i.e.*, before entering the Sea of the Unity you can do nothing but be silent, amazed, aud abashed before its grandeur, of which you may have gained some conception, such as you may before entering it.

857. It is like the moth and the candle-flame. The moth has not power to bear the flame, but it cannot abstain from it, and is ultimately annihilated and lost in it.

"Although a hundred like me," means, "although any one with a hundred times my strength," and does not, as the T. Com. seems to think, refer to the number of persons who have not sufficient strength.

858. *i.e.*, I will pursue my journey to the Sea of the divine Attributes and Unity until I become extinct and lost in it: until I become "fāniṇ fi'llāh." Then I shall become "eternally living by God," "bāqiṇ bi-'llāh," and shall be at home in the Sea of the Divinity like a duck in the water.

859. *i.e.*, although he who seeks the Deity may be importunate and even unworthy, he is better than the good-mannered and worthy person who does not seek Him. It is fitting that the knocker be attached to the door, though it is crooked.

860. "Go to the tank;" lit., "revolve round the tank." By the "tank" is understood the heart of the "Murshid," the spiritual guide, because it is in connection with the Sea of the Divinity. By attaching himself to the spiritual guide the aspirant is purified from his sins, bad qualities, and from all that is other than God. This is the spiritual purification, in contradistinction to the bodily purification enjoined by the sacred Law.

861. *i.e.*, there can be no real and lasting purity except that gained by the spiritual influence and guidance of the "Murshid." The purification enjoined by the holy Law or gained by religious practices is not lasting, but once purified by the spiritual influence and guidance of the Murshid, one is purified for ever.

862. *i.e.*, the purity of those who are still attached to the body is limited: it is not to be compared with the purity of those who have in the tank of the "Murshid's" heart purified themselves from all that is other than God.

863. "Out of sight;" lit., "in ambush."

864. So that it is for ever full of communications of divine grace.

865. *i.e.*, until you have reached the Sea of the Divinity your purity gained by formal religion is not

lasting. It requires the help of the spiritual influence and guidance of the "Murshid."

866. The "water," by which is meant the "Murshid," invites the sinner to come to it for purification.

867. "Shame is an obstacle to the Faith;" "Al-ḥaqā'u yamna'u 'l-Īmān,"

This, I presume, is a Tradition. The T. Com. quotes the Traditions, "Al-ḥaqā'u mina 'l-Īmān;" "Shame is of the Faith;" and "Al-ḥaqā'u wa-'l-Īmānu ikhwāni; lā yufāriqu aḥadu-huma 'l-ākhar;" "Shame and the Faith are brothers; one is not separated from the other;" but he adds that this kind of shame is shame at sins and evil deeds.

868. "Hearts;" *i.e.*, the hearts of the holy, or spiritual guides.

869. The Arabic words are from the Qur'ān, lv. 20. Verses nineteen and twenty are: "He has let loose the two seas, which meet together, (but) between them is a barrier which they do not overpass."

It is quite evident from the Qur'ān, xxxv. 13, that the "two seas" meant, as Rodwell says, the fresh waters of rivers and the salt waters of seas, but the Author explains the expression metaphorically as the "body" and the "heart," which he implies act upon one another, but are distinct and do not intermingle.

870. *i.e.*, "whether you be sound or faulty." (*Cf.* Note 859).

871. *Cf.* the last distich but fifteen.

872. Or, "There is that which should be burnt for love." (*Cf.* the last distich).

873. "Destitution," "bī-bargī," means "fanā'uṇ fi 'llāh," "annihilation in God;" and "eternal life," "baqā'uṇ bi-'llāh," means "eternal life by God."

874. *i.e.*, the grief and pain of love.

875. *i.e.*, the roses and lilies of spiritual knowledge and felicity.

Although all my editions read the same, there must be some error, since the hemistichs do not rhyme, the first ending "afzūn girift," and the second, "sūsan girift."

876. *i.e.*, the trials and discipline of the Ṣūfī aspirant, and immersion in the Sea of the Divinity.

877. By the "duck" is meant he who has the innate capacity to attain, through trials, discipline, and devotion, to spiritual perfection; and by the "domestic fowl," he who has not.

878. *i.e.*, mad and insane with the love of God.

879. *i.e.*, the Qualities of God which result from His Essence are innumerable.

These Qualities are called a chain, because one follows upon, and is involved in another in the manner of the links of a chain.

880. *i.e.*, when intellect sees the endless effects which proceed from the manifestation of the divine Qualities it is bewildered and lost in the madness and intoxication of love.

881. The proverb, "Al-junūnu funūn," in the common acceptation means "Madness is of different forms;" but the Author is here using it in an esoteric, Ṣūfī sense. He implies that the madness of divine love is the cause of different kinds of divine knowledge of the Attributes. This divine love is called madness or enveilment (junūn), because in it the intellect is bewildered, and veiled.

882. "Has so broken bonds;" *i.e.*, the bonds of intellect.

883. "Madmen;" *i.e.*, people of the commonalty, who would be considered by Ṣūfīs as void of sense. People who have "'aql-e ma'āsh," "worldly wisdom,"

and not "'aql-e ma'ād," "the intellect which concerns itself with spiritual and divine things."

884. Ẕu 'n-Nūn, the Egyptian, was a famous Ṣūfī Shaikh, and held the first rank in the Ṣūfī hierarchy, that of Quṭb. (See Note 447). He was the first Shaikh, says the Nafaḥātu 'l-Uns to speak openly of the Ṣūfī doctrines. He died in 245 A.H. (860 A.D.).

885. "Affliction arose (even) to above the sky." Lit., "salt reached hearts (even) to above the sky." The meaning is that hearts from the earth even to above the sky were afflicted.

The rhetorical merit of the distich is that "shūr," "mental disturbance," means also "salt, saltness, or salt and barren ground."

886. *i.e.*, the novice on the Ṣūfī Path is apt to think on first experiencing some spiritual emotions that he has the intoxication and madness of those who have reached perfection on the Path; but his is only a fancied state arising from his ignorance, whilst that of the perfect arises from his deep spiritual knowledge. The rhetorical figure is still preserved, the word "shūr," "mental disturbance," or "salt, saltness, or salt and barren ground," being again used.

887. "His fire was as an outrage to their formal religious observances." Lit., "his fire carried away their beards." The beard is considered an ornament which adds dignity to a man.

888. The second distich is "band kardand-ash, ba-zindānī nihād," and I take "nihād" to be for "nihādand," since "nihād" is an old perfect participle equivalent to "nihāda." Another reason may be given that the third person singular of the preterite is sometimes in poetry used for the plural. The T. Com.'s explanation of "ba-zindānī nihād," namely, "barāye zindānī nihādan," "in order to put him into prison," seems to me strained.

889. *i.e.*, it is not possible to control divine love

by intellect, although the commonalty are disturbed by seeing the Ṣūfī pursuing the road of it.

890. *i.e.*, the commonalty are spiritually blind, and cannot see or understand the true condition of the Ṣūfīs, especially as the latter are traceless to all save those who like themselves have reached spiritual perfection. Hence the danger to the Ṣūfīs, who may be injured by those who cannot understand them.

891. By the "dissolute," the Author means the worthless and stupid, who make religion subservient to their own worldly interests.

892. *i.e.*, the commonalty cannot appreciate so great a saint as the perfect Ṣūfī, and neglect and disparage him, as children would a precious pearl.

893. *i.e.*, in Ẕu'n-Nūn, though he appear only a simple man, is contained the Universal Spirit.

894. *i.e.*, the Universal Spirit was in Ẕu'n-Nūn, and as the latter reached the perfection in this world which he had possessed in the spiritual world it manifested its mysteries through him to his disciples.

895. *i.e.*, all Ẕu'n-Nūn's disciples became effaced in him. This effacement in the spiritual guide is anterior to effacement in God.

896. *i.e.*, the disciples became intoxicated with love for him through effacement in his spiritual perfection, and at the same time they recovered from the intoxication of the love of worldly vanities. Or the sense may be that after effacement in him, "fanā," they reached real and eternal life by him, "baqā." (See Notes 706, 840, and 967).

897. The "pen" is the emblem of power, as being the instrument by which the king's commands are published.

898. Manṣūru 'l-Ḥallāj, the famous Ṣūfī, was

executed for saying "Ana 'l-Ḥaqq," "I am God," because the ignorant Ruler and people did not understand the real meaning of that assertion. (See Notes 847 and 850).

899. "Business," "kār-ū kiyā;" *i.e.*, "power and control."

900. "They kill the prophets." *Cf.* the Qur'ān, iii. 20:

"But those who deny the signs of God, and unjustly kill the prophets, and kill those who enjoin justice amongst the people,—announce to them a grievous punishment."

901. *i.e.*, the people of Antioch, to whom, says Rodwell, Christ is said to have sent disciples to preach the Unity of God.

902. *Cf.* the Qur'ān, xxxvi. 17: "They said, 'Verily we augur ill from you; truly, if you desist not, we will assuredly stone you, and a grievous punishment from us will surely affect you.'"

903. The folly of the Christians lies in their looking for security and protection to Christ whilst believing Him to have been overcome and crucified by the Jews.

It is said in the Qur'ān that Christ was not crucified, and Muslims assert that a Rabbi named Ṭīṭānūs was made by God to resemble Christ, and was crucified, whilst Christ escaped, and ascended into the fourth heaven—(some say the second).

Muslims maintain that Christians have fallen into the double error of calling Christ God and of asserting that he was crucified.

The connection of this distich with those preceding is in its being an example of the people's misunderstanding the prophets and saints, and so, as we shall see, being deprived of the blessing of their presence and protection.

904. *i.e.*, since the heart of Christ was afflicted and vexed by the people's misconception of Him, He departed

from them, and ascended into heaven. Hence they were deprived of the protection which His presence would have procured them in accordance with the verse, (Qur'ān, viii. 33): "But God would not punish them whilst you were with them." This verse, says B.U., is not applicable only to Muḥammad but also to all the prophets.

905. *i.e.*, the counterfeiter is a source of the greatest danger to the goldsmith, because his envy of the superiority of the latter's wares makes him a constant enemy. He aims at giving currency to his own base imitations of the goldsmith's wares, and to further this aim he will seek to injure the latter to the extent of his power.

The metaphorical application of this is to the wicked, who make a false pretence of goodness, and envy and are inimical to the really good.

906. "Through enemies," "az 'adū;" or possibly, "through injustice and enmity," "az 'udū." (*Cf.* the last distich, and Note 905).

907. Lit., "for through envy they give Joseph to the wolves." The logic of the distich is that envy makes the brethren cast Joseph into the pit, and they are enabled to do so unsuspected by resorting to the artifice of pretending that the wolves have eaten him. (See the Qur'ān, xii. 17).

908. It is said that the envious man will rise at the Resurrection in the form of a wolf.

909. See the Qur'ān, xii. 17; and for the full account of the treatment of Joseph by his brethren, xii. 8-20.

910. "Wait;" "b'-īst;" (archaic, "b'-ēst"). The word is undoubtedly the imperative of "īstāndan;" (archaic, "ēstādan"), "to stand, stay, tarry, wait for," but the "Farhang-e Shu'ūrī," on the authority of this very passage, gives it the adjectival sense of "injured, damaged!"

911. "The Day of Detriment;" *i.e.*, the Day of Judgment.

912. Freely translated.

913. "That Breath;" *i.e.*, the Breath or Spirit of God.

914. The "foul." The T. Com., and the T. Trans. read "khushūk," "bastard, or scamp," but this is scarcely a meaning which can be opposed to "khūb," "beautiful or good."

B.U., and the H. Com. read "khasūk," but since "khūg" as well as "khūk" (*i.e.*, the rhyming word) is given as a pronunciation of the Persian equivalent of "hog," and the dictionaries offer only "khasūg," not "khasūk," I think it is safe to assume that the correct reading is "khasūg," which means "sordid, mean, foul.". The word is found together with "zisht," "ugly" in a verse of Abu 'l-Ma'ānī 's quoted by Vullers, and it means physically or morally "foul or ugly," as "khūb" means physically or morally "fair or beautiful."

915. *i.e.*, one person influences another by his qualities.

916. It is said that the dog which followed the Companions of the Cave, the Seven Sleepers, acquired a man's moral nature, and that he is one of the animals which are to have a place in heaven.

Those "Sleepers," "ruqūd," are the Seven Sleepers. The T. Com., and the T. Trans., however, read "vufūd," "leaders," or "people on a mission."

917. Metaphorical terms for bad and good qualities. The term "wild beasts" refers particularly to the qualities of ferocity and avidity.

918. The T. Com. understands by "that wonderful Forest," "martaba-ye Ulūhīyat"; *i.e.*, the Deity, the Essence of God; and by "Lion," the prophet or saint, or the soul. But I think the "Forest" more probably

means the Universal Spirit, which embraces the prototypes of all things. This sense would harmonise with that in the last distich but ten, where "the being," "vujūd," of man is likened to a forest, as embracing multifarious forms.

The "Lion," I think, is the saint or spiritual chief, the one who knows, and is free and unrestrained in the Universal Spirit, if one may so speak. The meaning of the distich is that man's bosom or heart is as a snare, which may take that which is in the Univeral Spirit, so far as his capacity allow, provided he follow the Ṣūfī Path.

In the next distich the Author intimates that the Ṣūfī aspirant must seek this spiritual knowledge through the saint or spiritual chief.

919. "The pearl of the soul," "marjān-e jān"; *i.e.*, "deep spiritual knowledge."

The allocution is in reference to the dog of the Seven Sleepers, which by following them gained the nature of humanity.

920. "Since you steal"; in accordance, as the T. Com. says, with the saying, "Aṭ-ṭabī'atu sāriqa," "The mind (of man is) thievish," which means that one mind steals, as it were, from another.

921. "A qibla"; *i.e.*, here, "a leader in religion to whom men turn." The common meaning is "the place to which people turn in prayer." "Āyat:" "a wonder, a miracle of God's, a proof to be adduced as evidence in favour of the religion." "Āyat" means also a verse of the Qur'ān, because it is considered a miracle worked by God.

922. "Sea-like"; *i.e.*, extensive and full.

923. Lit., "God except from the perfection of his position!" or, "God forbid, in the perfection of his position!"

924. "His moon"; *i.e.*, "the brightness of his intellect."

925. *i.e.*, he considers a simulation of madness better than the worldly wisdom, "'aql-e ma'āsh," of those who think themselves sensible.

926. *i.e.*, "through shame at the intellect which is dull in spiritual matters, and intent on carnal things." The hemistich might be rendered, "Through shame at the man who is dull of intellect and carnal," but I think the first rendering is preferable.

927. The allusion is to the restoring to life of a certain man who was slain in the time of Moses. In order that the homicide might be discovered God ordered a cow to be sacrificed, and the corpse struck with a part of it. *Cf.* the Qur'ān, ii. 67, 68:

"And when you slew a person, and strove among yourselves about him, God brought out what you were hiding.

And we said strike him with part of her.—Thus God brings the dead to life, and shews you His signs, (that) you may perchance understand."

928. The second hemistich is literally, "who now in (their) contention about me are distressed." The meaning is that the homicides pretend distress at the murder, and make a pretence of contention as to the author of it.

929. It is now clear that by the "cow" the Author means the carnal soul, which should be mortified or killed by discipline. By the "slain man" he means the higher spirit, the "secret-knowing entity," which is made alive and knows spiritual secrets by the mortification or death of the carnal soul.

930. *i.e.*, when the spirit is made alive by the death of the carnal soul, it can point out the demons who slay it, and clearly expose their deceit and fraud.

931. "'Anqā" is the name of a fabulous bird of enormous size said to have inhabited the mountain range, "Qāf," which was supposed to surround the earth.

932. A corroboration of the first clause in the first hemistich.

933. "Senseless words." The term is "zē-u qāf," which is not given in the dictionaries, but is evidently equivalent to "qāf-u dāl."

934. "Tossed his head in contempt," (junbānīd sar). This sense of "sar junbānīdan" is not found in the dictionaries, but it is established by passages in other writers in which it is clearly indicated by the context.

935. *i.e.*, a real friend or lover rejoices in the pain inflicted by his friend or beloved.

936. *i.e.*, if the friendship cannot harbour pain it is as worthless as a shell which has no kernel. Or, friendship is only as an empty shell without such pain.

937. Luqmān (Locman); the person to whom a collection of Arabic fables has been attributed. He is generally supposed to have been an Ethiopian slave, but other accounts have been given of his origin.

938. "Was it not so with Luqmān?" *i.e.*, did not Luqmān esteem trials from his friend, *i.e.*, his master, a privilege?
"A devoted slave;" lit., "a pure slave."

939. A Shaikh; *i.e.*, a spiritual chief.

940. The T. Com. reads "ẕillat," but translates from "zallat."

941. "Independent." This sense of "fārigh" occurs again in a later distich. This and the next distich are remarks of the Author's.

942. *i.e.*, he who is alien to his phenomenal worldly existence and to all carnal desire and feeling has real existence in God.

943. Because Luqmān was wiser and of higher nature. The rendering given is in accordance with that

of the T. Com., but the second hemistich may be translated in two other ways; 1st: "(but) in truth the slave, Luqmān, (was) his master."

2nd: "(but) in truth (he was) a slave whose master (was) Luqmān."

944. "In their sight;" *i.e.*, in the sight of "the worldly who regard only externals;" "ahl-e ẓāhir."

945. "Mafāza" (a place of refuge) is a name given to the desert, as some suppose, in the same way that the name, Eumenides, is given to the Furies.

The majority of people are deluded by names, and think they indicate the real natures of things.

"A place of refuge" is the more generally understood sense of "mafāza," but the word also means "a place of destruction," and this meaning, the Author implies, indicates the real nature of the desert.

This is an illustration of the principle that if a person be under the sway of the carnal soul he is really a slave, though to those who regard only names and externals he is a master, because he is called so on account of his worldly possessions.

946. "Their intellect;" *i.e.*, the intellect of the superficial. (See Note 944).

947. I translate in accordance with the view of the T. Com., who understands "yak guruh-rā" as meaning "in some people," *i.e.*, the people who wear the distinguishing dress, but it is also possible to render, "in the sight of some people."

948. See Note 947.

949. The T. Com. understands that the Ṣūfī traveller requires this light of deep knowledge in order to see into asceticism, and distinguish the true ascetic from the false; but the Author is not speaking here of progress on the Ṣūfī Path, but of the commonalty, who require the light of intellect in order to penetrate beneath names and externals to the real natures of things.

950. The T. Com. reads "ghaul." B.U., and the H. Com. read "'aul," which I think gives better sense.

951. Lit., "that he may see his ready money (naqd)."

952. *i.e.*, and not be dependent upon deeds and words from him.

953. "In the 'world of soul.'" *i.e.*, they penetrate into hearts by spiritual insight, and not by the external indications of the "sensible world," "jahān-e āb-u gil."

The T. Com. quotes the following two Traditions:

"Inna li-'llāhi 'ibādaṇ ya'rifūna 'n-nāsa bi-'t-tawassum;" "Verily, God has slaves who know people by intuition."

"Ittaqū firāsata 'l-mu'mini fa-inna-hu yanẓuru bi-Nūri 'llāh;" "Be heedful of the believer's intuition, for verily he sees by the Light of God."

Ḥe quotes also from Abū Ya'qūba 's-Sūsī:

"Inna-hum jawāsīsu 'l-qulūbi: yadkhulūna fī qulūbi-kum, wa-yukhrijūna min asrāri-kum; fa-idhā jālastumū-hum, fa-jālisū-hum bi-'ṣ-ṣidq;"

"Verily, they are spies upon hearts: they enter your hearts, and bring out your secrets; so, if you associate with them, do so in truth of heart."

954. "The secrets of God;" *i.e.*, the secrets of the divine Nature. B. U. says more explicitly, the "a'yān-e s̱ābita," "the fixed essences," or prototypes of all things in God's Mind.

955. "The secrets of created beings;" *i.e.*, the secrets of their minds.

956. The reading of the second hemistich should no doubt be, "bandakī, bar ẓāhir-ash dībāja-ī," "bandak" being a "roll of cotton." The Commentators, including the T. Com., read "bandagī," "slavery," and consequently make no proper sense of the hemistich.

957. Meaning, that the master is seeking to gather information in a secret manner.

958. In this and the following distich the Author seems to speak of really great men: masters of spirituality.

959. "These slaves to desire." The word "these" would imply that the Author is now speaking of some of the masters of his time, who whilst slaves to their passions pretend to intellect, soul, and spirituality.

960. *i.e.*, lit., masters have the privilege of showing the virtue of humility by doing the offices of slaves, but the position of slaves obliges them to perform these offices. It is a virtue in masters to assume the position of slaves, but it is no virtue in slaves to make any assumption to a higher position.

In the same way, metaphorically, it is a virtue in those who are masters of spirituality to practise self-abasement in their spiritual greatness, but it is a vice in those who are slaves to desire to pretend to spirituality. They are really sensual, and it does not exalt them to pretend to anything higher. Even the spiritual slave's virtue is servitude, and he should not even make any assumption to mastership in the domain of spirituality. But a slave to his passions can be nothing but a slave in the worst sense of the term. There seems to be no antithesis here between the master who is really a slave and the slave who is really a master, but between masters of different natures. Some adopt the humility of slave, and are consequently more exalted; whilst others, being slaves to their passions, are slaves in the worst sense of the term.

961. *i.e.*, the real nature of a thing as existing in the spiritual world may be the opposite of its apparent nature when materialised in this world. Thus one who has the nature of a master of his passions in the spiritual world may be a slave in this world, and *vice versa*. Or, "that world" may be the world of intellect

and soul, and "this world," the world of material things. The conclusion would be the same as before.

962. "This secret state;" namely that Luqmān was really a master in intellect and soul.

963. "Drove his ass quietly along;" *i.e.*, pursued his course quietly, without making any sign or change.

964. I have adopted the reading of B.U., and the H. Com., "shīr-ė fatā," "young lion," and I presume that it refers to Luqmān. He might be called so as a hunter of spiritual wisdom; but I doubt the correctness of the reading. The T. Com. reads "shīr-ū fitā," or "shīr-ū fatā."

If "shīr-ū fitā," the "lion and (its) young," were correct, the words might refer to the master and his sons, and the secret divulged through Luqmān's freedom would be the exposure of their inferiority in wisdom when deprived of his advice.

Reading "shīr-ū fatā," "the lion and the youth," the words could only mean the master and Luqmān, and the sense would be practically the same as before. But both these readings seem precluded by the fact that it is said that the master "would have set him free in the beginning;" for if this had been proposed Luqmān could not have been unwilling on the score that comparison might be afterwards instituted between his own wisdom and that of the master and his sons. Hence this difference of wisdom could not be the secret in question. It only remains that the secret must have been Luqmān's wisdom, which he himself did not wish to be known, and which would have become known if he had been set free.

I would venture to suggest that "shīb-ū fitā," "old people and young," might possibly be the correct reading. The second hemistich would then run: "in order that no one—old people or young—might know the secret of it."

965. The T. Com. quotes from Abū Ya'qūba 's-Sūsī:

"Al-ikhlāṣu fi'l-a'māli mā lam ya'lam bi-hi malakuṇ, fa-yaktubu-hu, wa-lā 'adūwuṇ, fa-yufsidu-h;"

"True sincerity is shown in deeds only when no angel shall be let to know of them so as to write them down, and no enemy, so as to spoil them."

From the following distichs it appears that the Author is inculcating reticence on the spiritual path: one is not to disclose one's virtue to the people, but to keep it hidden even from oneself, and to seek reward only from God. Having regard to this principle we see how Luqmān wishes to keep the humble and obscure position of slave so that the people may not know of his spiritual and intellectual qualities.

966. "The snare of reward;" *i.e.*, "the means of obtaining reward from God;" which means are obedience to His ordinances, the service and contemplation of Him, and the effacement of self.

967. *i.e.*, through the contemplation of the Unity of God you become lost to yourself, self-effaced, and immersed in God, "fāniṇ fi'llāh." It is only when you have become thus distracted from your imaginary existence of this world, that you attain to your true nature, which is the Spirit of God, in which you perceive the Nature of God, and become eternally living by Him, "bāqiṇ bi-'llāh." This "baqā'uṇ bi-llāh" is the reward, "muzd," spoken of in the first hemistich.

968. The most general application is, perhaps, that time and part of life will be taken away whilst you are engaged in any pursuit.

969. "Upon its being brought." This, I think, is the sense of the expression, "zi-pai," here, although the T. Com. takes it to mean "zi-pay-e da'vat," "in order to invite him." It might mean, "for him," *i.e.*, "for him to come."

970. "The master's design being to eat that which he left." Lit., "designing that (he), the master, should eat his, Luqmān's, leavings."

971. The T. Com. quotes the Tradition, "Su'ru'l-mu'mini shifā;" "The leavings of the believer are health."

972. This second hemistich is a remark of the Author's.

973. The second hemistich means simply, "How have you thought this unpleasant thing pleasurable?"

974. "In your opinion a foe;" so that you have no mercy on it, but try to poison it.

975. "Desist a while." I suppose the "a while" is simply apologetic.

976. The T. Com. offers the following two interpretations: 1st: "The sweetness of your sugar-giving hand has controlled (the bitterness); how could bitterness infect this melon?"

2nd: "Since it is you who handle (the melon), how could the sweetness of your sugar-giving hand leave bitterness in this melon?" This latter is preferable, but I think rather far-fetched.

977. The Author is speaking here of spiritual love,—the love of God and the prophets and saints, for which deep knowledge, "ma'rifat," is required.

978. By inanimate or inorganic things, "jamād," the Author means all things and persons other than God, who has absolute life, and His prophets and saints, who live in His Light.

The T. Com. quotes the Qur'ān, ii. 160: "And there are some men who choose beings like themselves, other than God, (and) love them as who should love God; but those who believe are more vehement of love for God."

979. *i.e.*, when deficient knowledge thinks it sees an object to be desired in a really inanimate thing, or in a being which only borrows a transient life from God, who has absolute life, a thing or being which is

only an exponent of a Name or Names of God, it is as if he fancied he heard the voice of a beloved being in a whistling sound, which is only a borrowed and factitious thing.

980. "Deficient knowledge . . . thinks lightning the sun," *i.e.*, it takes something transient to be a subsisting thing, and attaches itself to it as the true beloved, whereas it is only God, the Eternal, and His prophets and saints, who live in His Light, who are really worthy of love.

981. The Tradition is, "An-nāqiṣu mal'ūn;" "The deficient is accursed."

982. There is a Tradition, "Dhahābu 'l-baṣari maghfiratu 'dh-dhunūbi, wa-dhahābu 's-sam'i maghfiratun; wa-mā nuqiṣa mina 'l-jasadi, 'alā qadari dhālika maghfira;"

"The loss of sight entails forgiveness of sins, and the loss of hearing entails forgiveness, and there is forgiveness in proportion to the deficiency which the body has suffered."

983. "Zakhm," "repulsion," is the Arabic word, not the Persian word which means "wound."

984. "Alienated infidel;" *i.e.*, alienated from the Court of God.

985. The Author does not deny the infidel "'aql-e ma'āsh," "worldly wisdom," but he implies that he is deficient in "'aql-e ma'ād," "spiritual wisdom," the wisdom which leads to the path of salvation.

986. *Cf.* the Qur'ān, xlviii. 17: There is no culpability in the case of the blind man, the cripple, or the sick man. This text had reference to going to the holy wars, the "jihād," but the Author widens its application.

987. This is a return to the thought conveyed in the last distich but six.

988. See Note 980.

989. *i.e.*, the light of the sun, moon, and stars is deficient and of no account. It is only borrowed and transient.

990. "That (Light) which is neither of the East nor of the West."

The reference is evidently to the Qur'ān, xxiv. 35, but it is loosely made, since in that verse the "olive tree," not the Light, is said to be neither of the East nor of the West, (see Note 785), and the Ṣūfī interpretation of the olive tree or its oil is the "carnal soul," "nafs."

It is very difficult to explain the discrepancy, but as the Author has said in the distich to which Note 785 refers, "The Light of God is an adornment to the light of the senses: this is the real meaning of '*Light upon light*,'" he may be taking all this "Light upon light" as one, which it really is, since "nafs," the "carnal soul," has its light from "qalb," the "heart," "qalb" from "rūḥ," the "spirit," and "rūḥ" from "Rūḥ," the "Spirit or Light of God." When "nafs" is purified it takes the position of "qalb," and "qalb" when purified takes the position of rūḥ. "Rūḥ," the "spirit," in the Perfect Man attains to the Universal Spirit, the Spirit or Light of God.

Whether this in a measure explain the discrepancy or not, it is evident that the Author in this second hemistich refers to the Light of God. The T. Trans. renders "kai" by "qanȳ," "where?" but "kai" means "when?" It also however means "king," which I think is the sense here.

991. See Note 980.

In this distich however there is a more direct application to the "Munāfiqīn," the "Hypocrites," who pretended to believe in Muḥammad, but attached importance only to any fugitive triumphs, here likened to lightning, and not to the true and lasting Light. These fugitive triumphs blinded their eyes to the true Light, and when such triumphs failed, and difficulties and danger arose,

no dependence could be placed upon even a show of friendship on their part, since they had been walking in a transient, treacherous light, and not in the eternal Light. *Cf.* the Qur'ān, ii. 19: "The lightning falls little short of taking away the sight of their eyes. Whenever it gleams upon them they walk in it, but when darkness comes upon them they stand still."

992. "Helpers," "Anṣār;" an allusion to those inhabitants of Medīna who gave true help to Muḥammad when he fled to their city from Mecca.

993. By "foam," and by "a lightning flash," are meant the transitory things of this world; and by the "Sea," the eternal Spirit. The meaning of this and the following distich is that it is want of foresight and contempt for one's better sense to rely upon, and pursue the transient things of this world; and that this want of foresight and contempt for one's better sense arise from one's cupidity in the matter of these transient things.

994. Jupiter is the most auspicious planet, "sa'd-e akbar," and Saturn the most inauspicious, "naḥs-e akbar."

The second hemistich is literally, "if Jupiter is checkmated by Saturn." For the astrological term "afflicted" I am indebted to a friend who has made a long study of Astrology.

995. "This ebb and flow;" *i.e.*, the alternations of auspicious and inauspicious influence: in other words, the alternations of mental and moral condition due to the predominance in turn of the intellect and the carnal soul.

996. *i.e.*, the person who carefully considers these mental conditions, and sees them as all due to God, escapes from the influence of those which are inauspicious and misleading, and comes under the influence of those which are auspicious and tend to salvation, because by seeing that all influences, auspi-

cious and inauspicious, are one in God, from whom they and all things come,—or rather that all things are as naught and that God only exists, he is acknowledging the Unity of God, and is thus on the road to salvation as one who offers the highest service.

997. The terms "the left-hand side," "dhātu 'sh-shimāl," and "the right-hand side," "dhātu 'l-yamīn," though not Qur'ānic, evidently refer to Qur'ān, lvi. 26, 40: "And the people of the right-hand—what (shall be the condition of) the people of the right hand!

"And the people of the left hand—what (shall be the condition of) the people of the left hand!"
The people of the right hand are those destined at the Resurrection for paradise, and those of the left hand, for hell.

The idea conveyed in this and the preceding distich is that fear cannot be understood without hope, and *vice versa*; therefore God inspires hope and fear alternately—hope of heaven, in order that true guidance may be followed; and fear of hell, so that misguidance may be avoided.

The T. Com. enters into a long disquisition upon the bewildering difficulties of the second hemistich of this latter distich, but I cannot understand his difficulties. I read it, "Lazzat-ē dhātu 'l-yamīn yurjạ 'r-rijāl," "yurjā," "he is led," or "they are led to hope," being the passive aorist of the causal fourth form "arjā, yurjī," "he leads," or "they lead to hope."

As a causal it is followed by a double accusative both in the active voice and in the passive. If we read "yurjī," instead of yurjā, it is only necessary to understand "God" as the subject of the verb in order to avoid any difficulty. It would then be, "and that God may lead men to hope for the delight of the right-hand side."

998. The Author is addressing God with reference to the subject of His power to change the moods of the

heart. He has alluded already to the moods of hope and fear, but he now prays God to restrain him from speaking on such subjects, or to permit him to explain them fully.

999. Except, says the T. Com., the prophet, and sometimes, by God's revelation and inspiration, the saint. He quotes,

"'Ālimu 'l-ghaibi; fa-lā yuẓhiru 'alā ghaibi-hi aḥadaṇ illā mani 'rtaḍā min rasūl;" "He knows that which is secret, and He does not make anyone master of His secrets except that prophet whom He has chosen." (See the Qur'ān, lxxii. 26, 27).

1000. An allusion to the legend, taken from the Rabbins' account, which makes Abraham to have been cast into the fire by order of Nimrod.

By God's command the fire lost its heat and became odoriferous air, and the pile was changed into a pleasant meadow.

The meaning of the distich is that it requires one like Abraham to see by the light of deep knowledge the beneficent purpose of God in all things which appear afflictions.

1001. *i.e.*, he must ascend to the height of the Universal Spirit in order to understand the aims of God. He must not remain attached to worldly wisdom and worldly things as a knocker is attached to a door.

1002. "The friend of God"; *i.e.*, Abraham.

For an explanation of the Arabic words in the second hemistich see Note 124. For the meaning of the distich see Note 1001.

1003. "The importunate attractive force of speech," "jarr-e jarrār-ē kalām."

This may be rendered, "the attractive force of the attractor, speech." The meaning is that in narrating, or speaking generally, words suggest ideas which lead us from subject to subject, so that the first subject may be left in abeyance.

1004. "The gardener"; *i.e.*, the prophet or saint. "God's domain," "mulk"; *i.e.*, the world and all creation.

1005. *i.e.*, how should he not be able to distinguish between people?

1006. *i.e.*, the spiritual chief and guide who as Universal Spirit before his incarnation knew the true nature of all as "a'yān-e s̱ābita," "fixed essences" or prototypes of all things in the Mind of God, and who in this world again attains to the position of Universal Spirit, necessarily knows the present state and ultimate destiny of all.

1007. *i.e.*, sometimes he is the object of "tajallī," "the divine manifestations," and sometimes he is in "enveilment" from them, "istitār," for the sake of teaching the people. (See Note 121). The distich however is very ambiguous, since the word which I have read "ākhir" may also be read "ākhar," or "ākhur," and it occurs in each hemistich.

1008. *i.e.*, his soul was the Universal Spirit proceeding from God, the King.

1009. Abū Bakr-e Rabābī is said to have been a holy Shaikh who persistently kept silence when taunted by the ignorant. According to some he kept silent for seven years.

1010. "He clapped his hands," or "whistled," *i.e.*, in derision, "mī zadī khunbak." Lit., "he struck (those potters) with a jar," but I think "kūza-gar," "potter," may here signify "juggler," though there is no dictionary authority for this.
But independently of this, a potter, as a contriver of forms, might be spoken of as a schemer.

1011. "In order to deceive the King"; "tā ki Shah-rā dar fuqā'ī dar kunand." Lit., "in order to put the King into (a) beer-jug"; for "fuqā'ī" can

have no sense here but "beer-jug," unless it means "a beer," "a cup or jug of beer." The dictionary meaning is a "beer-seller." The T. Com. says that "fuqā'" means a "drinking cup," but this is not correct, its sense being "beer." *Cf.* the analogous expression "dar juvāl kardan," "to put into a sack," *i.e.*, "to deceive."

The meaning of the distich is that they think it possible to scheme against God's fore-ordinances, and to divert His favours from His chosen ones to themselves.

1012. Because He created in them this power to plan and scheme.

The T. Com. quotes the Qur'ān, iv. 141: "Verily, the hypocrites would deceive God, but He deceives them."

1013. There is here a transition from God to the Ṣūfī saint, the successor of the prophets. The "master" here spoken of is this Ṣūfī saint.

1014. See Note to the next distich.

1015. *i.e.*, the disciple thinks his heart or mind is as a veil to the master, through which the latter cannot see into his schemes and thoughts; but to the master that heart is, as it were, full of holes or slits, through which he can see all these secret schemes and thoughts. The fact of the disciple's heart being so open to the master, whilst he thinks it is a closed book to him, induces the fanciful idea in the Author's mind that these imaginary slits in the heart are so many mouths which laugh at the disciple for his self-deception.

1016. A dog even is faithful.

1017. "A breaker of iron"; *i.e.*, one in the mightiest position of spirituality, able to solve the toughest difficulties, and to perform miracles.

1018. "In soul and mind"; "dar jān-ū ravān." Jān is here equivalent to "nafs," the principle of life, movement, and sensation; "ravān" is equivalent to

"nafs-e nāṭiqa," or "dil" or "qalb," the rational soul, the seat of human reason.

The hemistich might be rendered, "Have you no help from me in the soul and mind (which I exert in your interests)"? *Cf.* the next distich.

1019. *i.e.*, all your spiritual improvement and knowledge come from me.

In the preceeding distich the master says, "Assume that I am not a master, a breaker of iron," and he now says that all the disciple's spiritual improvement and knowledge come from him; but we should assume that by "a breaker of iron" he refers to his mighty position in the Light or Spirit of God, and to his power of working miracles, (see Note 1017), and that he refers in the present distich simply to his spiritual guidance of the disciple. But still there is inconsistency, since the master has told the aspirant to assume that he (the master) is a disciple like himself and blind of heart.

1020. B. U., and the H. Com., read, "Gūyiy-ash, 'Pinhān zanam ātish-zana(h)'"; and they explain, "You say to him, 'I strike the fire-steel of love (for you) in my heart.'" This particular application of "striking the fire-steel" seems absolutely necessary, since flattery is alluded to, implicitly, in the next two distichs, and explicitly, in the next but two.

The reading of the T. Com. does not scan: "Gūyī, 'Pinhān mī zanam ātish-zana(h).'"

1021. The T. Com. quotes, "Mina 'l-qalbi ilạ 'l-qalbi rauzana;"

"There is a window from heart to heart;" which is evidently a popular saying, since the word "rauzana" is Persian.

1022. "These words of yours," which are expressive of affection for him. (See the last distich).

"(Your) heart bears testimony," because his heart can see it.

1023. The sense of the T. Com.'s rendering is "he does not smack your face."

1024. "That thought of yours;" *i.e.*, that thought of mischief or deception which you harbour and think concealed from him.

1025. "Kāsa-zan, kūza(h) bi-khyar" is a proverb.

1026. "Flowers;" *i.e.*, flowers of spiritual truths.

1027. "The poor and silent world;" *i.e.*, the world which has been poor and silent before the arrival of spring.

The sense is that the heart of the disciple is filled with the melody of spiritual truths when the Shaikh is contented with him.

1028. "The King;" *i.e.*, the Shaikh.

1029. The "zodiacal sign of reprehension," "burj-e 'itāb," means literally, probably, I am informed by a friend who has studied Astrology for fifteen years, Capricorn, over which Saturn is lord. The sun enters this sign on the 23rd of December.

"Makes faces black;" *i.e.*, takes away spiritual felicity and prosperity from the disciples' hearts.

"A kabāb;" pieces of meat roasted on a skewer.

1030. Mercury, the planet, is called "Kātib-e falak," "the Writer of the sky."

"That Mercury" means here the Shaikh or spiritual guide, whose heart writes in black or white upon hearts or souls, here called leaves.

When the Shaikh is displeased the influence of his heart upon that of the disciple is to affect it by the gloom and turbidness of the absence of spirituality and divine knowledge; and when he is pleased, to brighten and purify it by the presence of those conditions.

This blackness or gloom of heart or soul, and this whiteness or purity, are the test by which we may judge if we have acted so as to displease or to please the Shaikh.

1031. "Red and green" express practically the same as "whiteness" in the preceding distich. (See Note 1030). They are also pre-eminently noble colours, as evidenced by the Traditions:

"Al-ḥumratu khiḍābu 'l-mu'mini, wa-'s-sawādu khiḍābu 'l-kāfir;" "Red is the dye of the believer, and black is the dye of the infidel."

"Ad-dunyā ḥulwatuṇ, khaḍira"; "The earth is sweet (and) green."

The meaning of this first hemistich is that since God's mercy is greater than His severity, so the Shaikh, who is His vice-gerent, may annul his severity by mercy, and bring the disciple out of the gloom of error into the light of truth.

1032. *i.e.*, the substitution of red and green for the blackness of winter by the spring, which is one of God's mercies, is to be taken as a symbol of God's abrogating severity by mercy through the means of the spiritual guide.

In the same way the rainbow, "qaus-e quzaḥ," which is also called "qausu 'llāh," "God's bow," or "qaus-e Qudrat," "the bow of God's power," is, as a promise of the substitution of fine weather for bad, a symbol of God's mercy after severity.

1033. "The hoopoo," "hudhud," served as a messenger to Solomon.

1034. "Bilqīs;" the name of the Queen of Sheba.

1035. "A letter with the royal cypher;" "nishān." "Nishān" means also the "tughrā," or "tauqī'," "the royal cypher," which put at the head of the letter or mandate makes it valid.

1036. Part of the words of this letter are found in the Qur'ān, xxvii. 30, 31.

The whole letter is said to have been as follows:

"Bi-'smi 'llāhi 'r-Raḥmāni 'r-Raḥīm! As-salāmu 'alā mani 'ttaba'a 'l-hudā!

Ammā ba'd:—Fa-lā ta'lū 'alaiya, wa-'tū-nī Muslimīn";

"In the name of God, the Merciful, the Compassionate! Peace be on whomsoever follows the true guidance!

But now to our subject:—Do not exalt yourselves above me, but come to me as people resigned to God (Muslims)."

In the Qur'ān the words, "Peace be on whomsoever follows the true guidance! But now to our subject," do not occur.

Baiḍāwī, the Commentator, says the words, with all their conciseness, are extremely comprehensive, since they declare the existence of the Essence and Attributes of God, forbid self-exaltation, the mother of all ignoble vices, and inculcate resignation to God, which is the mother of all noble virtues.

The Queen of Sheba is said to have been a worshipper of the sun before she was converted by Solomon.

The Queen of Sheba here represents the disciple, and the hoopoo, the saintly spiritual guide, who is the envoy, successor, and vice-gerent of the Prophet, as the hoopoo is of Solomon, the prophet of God.

1037. "(Her) eyes;" lit., "(her) body," "jism;" unless the correct reading be "chashm," "eye," or "eyes," as in the T. Trans.

1038. I have taken the view of the H. Com. in translating this distich, which I think accords better with the succeeding lines.

The T. Com. explains,

"She saw (its) body as a hoopoo, (but) its soul as an 'Anqā: she saw its senses as a spray of foam, (but) its heart as a sea."

1039. "These secret mechanisms of two colours."

The word "ṭilism," "a talisman," has often this sense of "secret mechanism" or "mysterious contrivance." Its primary meaning is an image upon which are engraved mystical characters, used to ward off enchantment or fascination, or to guard a treasure from being found.

1040. Abū Jahl; one of Muḥammad's bitterest enemies.

1041. "The moon was cleft."

This refers to Muḥammad's supposed miracle of cleaving the moon in two; (Qur'ān, liv. 1); but the sense seems to be that the infidels saw only with the sensible eyes, and had not soul to appreciate the spiritual and miraculous powers of Muḥammad's mind. They therefore considered him as simply a man like themselves.

1042. Because they see only the sensible and external; not the spiritual, and the real nature of things.

1043. "The lord of now and to-morrow;" *i.e.*, the prophet or saint, who is powerful in this world and in the future one.

1044. *i.e.*, they see only the human body of the prophet or saint; they have no appreciation of his spirituality.

"A mite;" lit., a weight of four barley corns, "tasū."

1045. By "mote" is meant the prophet or saint; and by "that Sun," God. This is not in accordance with the second distich of this Section, unless by "Solomon" we understand God, and by "hoopoo" either the prophet or saint.

1046. By "sun" is meant the sun of this world.

1047. The "seven seas"; *i.e.*, the seven seas of the seven climes into which Oriental geographers divided the world.

1048. "The dust" refers to the human body of the prophet or saint.

1049. *i.e.*, although the angels were formed of light, and Adam of dust, since Adam was the vice-gerent and prophet of God and the expónent of all His Names and Attributes, whilst the angels were only exponents of

particular Names and Attributes, they were commanded to prostrate themselves before him.

1050. "The sky was cleft."

This, as the T. Com. intimates, is not a quotation from the Qur'ān, lxxxiv. 1, since it evidently refers not to the Resurrection but to the "mi'rāj" or supposed ascension of Muḥammad through the nine heavens to the presence of God. It means here simply that the sky was cleft to allow of the passage of Muḥammad.

1051. "Through an eye which overcame the earthy nature;" *i.e.*, through the miraculous vision and insight, and spirituality of Muḥammad, which overcame and made subject his earthy nature. The T. Com. gives too general a sense to this second hemistich.

1052. "Earth" in this second hemistich means the body of Muḥammad. The "'Arsh" is the ninth heaven, the Higher Throne of God, the Universal Intellect.

1053. *i.e.*, the lightness, subtilty, and buoyant power of water, are not inherent qualities of the water, as natural philosophers would say, but they are a gift from God, who can if He will give heaviness to water and lightness and subtilty to earth.

The T. Com. takes "ā b," "water," to mean here the "spirit" or "soul," which in its lightness and subtilty may elevate the heavy body to the higher world, but I think, considering the preceding distich, that the primary sense is "water," and that a secondary sense may be the "inherent force of nature," which "āb" also has.

1054. Air and fire are the elements of upward tendency.

1055. A quotation from the Qur'ān, iii. 35:
"Kadhālika 'llahu yaf'alu mā yashā,"
or xxii. 19:
"Inna 'llāha yaf'alu mā yashā."

1056. A quotation from the Qur'ān, iii. 25:
"Say, 'O God, Possessor of (all) power, You give power to whom You will, and You take away power from whom You will! And You honour whom You will, and You abase whom You will! In Your hand is good, for verily You have power over all things.'"

1057. One made of earth;" *i.e.*, Adam.
"Spread your wings;" *i.e.*, fly high in the realms of intellect and spirituality, and be exalted as one worshipped by the angels, though you are one made of earth, which is the lowest element and inclines downwards.

1058. *i.e.*, as God exalted Adam who was made of the lowest element, so He abased Satan who was made of a high element of upward tendency.

1059. "Suhā" is the star 80 of Ursa Major, but it means here more generally "the heights."

1060. "The depths;" lit., "the moist substratum of the earth, the grave," "sarā;" but the meaning here is rather "under the earth," or "the depths."

1061. The four temperaments, heat, cold, dryness, and moistness, inherent in things composed of the elements, are supposed by the natural philosophers, says the T. Com., to govern the action of things and to cause events.

Such natural philosophers thus make the four temperaments God. In refutation of this the Author supposes God to say, "I am not the four temperaments." That is, I am not a physical cause of things and events, which must cause and act according to the dictates of a certain nature, but I effect all things and events by My absolute will; by means or without them as I will.

In the same hemistich God is supposed to say, "I am not the first cause," *i.e.*, I do not necessarily cause things and events according to the nature and dictates of the Primary or Universal Intellect.

This, says the T. Com., is a refutation of the philoso-

phers who say that the Universal Intellect first emanated from God as a necessity of His essential Nature, and that it is the first cause, since God, they say, primarily governs all intelligences, souls, and bodies, which successively proceed from it, according to its nature and dictates.

This, the Author implies, is to restrict God, who governs, controls, and disposes all things and events by His absolute will: generally, it is true, by means, but also, if He will, without them. The meaning of the second hemistich is that God never ceases to govern, control, and dispose things and events by acts of His will: generally, as said before, by means, but sometimes, if He will, without them.

To sum up, God is not one who acts through causes coming, as the philosophers believe, necessarily from His Nature, but one who effects all things by acts of His absolute and uncontrolled will, whether by means or whether without them.

1062. This does not mean that God does not act without means, for it is generally His will to act by means. It signifies that His action is not restricted by cause. For example, He has made fire the cause of burning, but it is always by a direct act of His will that it does burn; and if He will He can at any time make its action different.

1063. "My custom;" *i.e.*, my custom of acting by means.

1064. *i.e.*, I shall remove the apparent veil of means which seems to lie between my act of will and the event.

"I shall lay this dust which intervenes;" lit., "I shall lay this dust from before."

1065. A reference to the Qur'ān, lxxxi. 6:

"And when the seas shall have been heated." This will be at the Resurrection.

1066. The T. Com. refers this to the changing of the

fire into a rose-garden for Abraham, but the context shews that it refers to God's mercy at the Resurrection to those Muslims who have not committed great sins, "kabā'ir."

Cf. the Qur'ān, xix. 72, 73: "And there is not one of you who will not reach it (*i.e.*, hell)—This is a fixed decision with your Lord.

Then we will deliver those who have been pious, but we will leave the unjust in it on their knees."

With reference to verse 72 Hughes says that "al-Kamālān, the Commentators, say, that according to extant Traditions, all Muslims will enter hell, but it will be cool and pleasant to those who have not committed great sins (kabā'ir); or, according to some writers, they will simply pass along the bridge 'Ṣirāṭ,' which is over the infernal regions."

Rodwell says in a note on this verse, "Even the pious on their way to Paradise are to pass the confines of hell."

Hughes in describing the seven divisions of hell says the first one, "jahannam," "γεεννα," is the purgatorial hell for all Muḥammadans, and he quotes here the same verse 72. This idea of a purgatorial hell, as well as most other circumstances relating to hell, was as Hughes suggests, probably taken from the Jews and, in part, from the Magians, both of whom agree in making seven distinct apartments in hell. The Jews in particular "believe those of their own religion shall also be punished in hell hereafter according to their crimes (for they hold that few or none will be found so exactly righteous as to deserve no punishment at all), but will soon be delivered thence when they shall be sufficiently purged from their sins by their father Abraham, or at the intercession of him or some other of the prophets."

1067. Qur'ān, ci. 3, 4:

"The day when men shall be like scattered moths;
And the mountains shall be like carded wool."

The epithet "sabuk," "light," is used in opposition to "bā tamkīn," "majestic, firm, solid," the natural quality of mountains.

1068. Qur'ān, lxxxii. 1:
"When the sky shall have been cleft."
And lxxxiv. 1: "When the sky shall have split asunder."
"It is the general belief," says Hughes, "that at the last day the heavens will fall, but that they are now upheld by God's power."
Qur'ān, xxii. 64:
"And he restrains the sky from falling on the earth, save by His permission."
The T. Com. reads "farū dar," and seems to understand by it "be torn down." B.U., and the H. Com. read "farū rau," "go down." I have ventured to conjecture "farūd ā," "come down."

1069. Qur'ān, lxxv. 8, 9:
"And the moon shall have been darkened,
And the sun and the moon shall have been united."
Rodwell in a note quoting Baiḍāwī upon the words "shall have been united," says, "in the loss of light, or in the rising in the west."

1070. *i.e.*, the fountain of light, the sun.

1071. "The fountain of blood" means "the sun," and "musk" signifies "blackness" or "black," on account of its dusky colour.
The T. Com. renders, "We will turn blood of the musk-deer into musk," but this sense can be only a secondary one here, or rather simply a rhetorical embellishment.

1072. *i.e.*, at the Resurrection the sun and the moon will rise together in the west, and their light being extinguished, they will be as two black oxen yoked together.

1073. *i.e.*, a "muqri'," who teaches "the art of reading and reciting the Qur'ān," "'ilm-e qirā'at," in the seven different modes taught by the original masters. "The Book"; *i.e.*, the Qur'ān.

1074. "Your water sinking into the ground." This is an extract from the Qur'ān, lxvii. 30:

"Say (to them, Muḥammad), 'Tell me, if your water shall have sunk into the ground, who then will bring you water flowing within reach?'"

Muḥammad was admonished by God to say this to the infidels who disbelieved in His fore-ordinances.

The second clause of the second hemistich is an explanation in Persian of the Arabic clause in the same hemistich. Both clauses are of course suppositions, though the conjunction is not expressed.

1075. This distich is an explanation of the Arabic clause, "fa-man ya'tī-kum bi mā'in ma'īn?" (See Note 1074).

The epithets, "the Gracious, the Majestic," "bā fazl-ū khaṭar," probably refer to the Qualities comprised under "Jamāl," and "Jalāl," "Beauty or Grace," and "Majesty or Severity."

1076. *i.e.*, it depends upon God's guidance and favour.

1077. It is related as one of the miracles of Moses' father-in-law, Jethro, (Shu'aib), who is considered a prophet by Muslims, that the rocky, hilly district in which he lived was turned at his prayers to earthy ground fit for tillage. The metaphorical sense is that a spiritual guide or Ṣūfī saint is required to soften and make penitent by his prayers the hearts of people and fit them for spiritual cultivation.

1078. This refers to the miracle of the changing into a rose-garden of the fire into which God's "Friend," Abraham, was cast by Nimrod.

1079. Muqauqis, according to Redhouse, was the name of the Coptic governor of Egypt in Muḥammad's time.

By other accounts, says the T. Com., he was a poor Companion of Muḥammad.

1080. *i.e.*, this falseness of heart and speech of the denier or infidel is a magnet which attracts or induces the metamorphosis of superior things into inferior, instead of inferior things into superior.

For greater clearness I have translated "kah-rubā," "the straw-attracter," *i.e.*, "amber," by "magnet."

1081. *i.e.*, every one has not God's grace to adore with his heart: his adoration is not from the heart.

1082. *i.e.*, it is only he who adores with sincerity and self-abasement who receives God's mercy.

1083. "Anguish and tears"; lit., "burning and water." That is, in real and true penitence there must be anguish of heart and unaffected tears: there must be real and true feeling.

1084. "Lightning and rain"; lit., "lightning and clouds"; *i.e.*, again, "burning or anguish of heart and unaffected tears," or, as the T. Com. says, "burning sighs and abundant weeping." The idea is that as lightning and rain are necessary for the life of the flowers, so anguish and tears are required for the life of the flower, penitence.

1085. "For this business"; "īn shīva-rā"; *i.e.*, for this business of the ripening of the fruit.

The distich is again an illustration of the requirements of true penitence.

1086. *i.e.*, how can springs of spiritual emotion and knowledge gush up (in the garden of the heart?)

1087. Further illustrations of the thought that without burning or anguish of heart and abundant unaffected tears, religious emotions and spiritual truths cannot grow up in the heart and display their beauty to one another.

1088. "Open its leaves in prayer"; lit., "open its hands" (as one petioning for something).

The leaves of the plane tree are called "hands" or "palms," "kaff."

The distich offers further illustrations of the thought previously explained. (See Note 1087).

1089. See Note 1087.

1090. See Note 1087.
The "gold" of the rose is its stamens.

1091. See Note 1087.
"Kū-kū," the note of the ring-dove, means also "where, where?"

1092. "Laglag," the name of the stork, is taken from its "clattering noise," "lak-lak."

1093. "Lak" in Arabic means "to thee." It is here a suggestion of "Laka 'l-mulk," "Thine is the supreme power and sovereignty." The meaning of the distich is that those who through tears and anguish, and discipline and contemplation have attained to deep spiritual knowledge and an appreciation of the divine Unity, attribute all things to God, and see all things merged in Him.

1094. "The secrets of its heart"; *i.e.*, blossoms, flowers and fruits, here, metaphorically, religious emotions and deep spiritual knowledge. (See Note 1087)

1095. *i.e.*, metaphorically, how can the garden of the heart be illuminated by religious emotions and deep spiritual knowledge, as the sky is illuminated by the stars? (See Note 1087).

1096. "Those garments;" *i.e.*, literally, the verdure and flowers of spring; and, metaphorically, religious emotions and deep spiritual knowledge.

1097. *i.e.*, as God vivifies the dead earth, so He vivifies the dead heart.

1098. *i.e.*, the person who was really awake to God

on the Day of Creation when He said "Alastu bi-Rabbi-kum?" "Am I not your Lord?" recognizes in this world signs and indications of Him; but the person who was in a great measure oblivious of God cannot awake to consciousness of Him.

Cf. the Qur'ān, vii. 171, 172:

"And when thy Lord brought forth their descendants from the reins of the sons of Adam and took them to witness against themselves, 'Am I not,' said He, 'your Lord?' They said, 'Yes, we witness it.' This we did, lest ye should say on the Day of Resurrection, 'Truly, of this were we heedless, because uninformed;'

Or lest ye should say, 'Our fathers, indeed, aforetime joined other gods with our God, and we are their seed after them: wilt Thou destroy us for the doings of vain men.'"

All are supposed to be bound by this acknowledgment of their Lord on "the Day of Creation," "Rūz-e 'Alast,'" (lit., "the Day of 'Am I not?'") when the interrogation was put to Adam, and with him to all his posterity, who are supposed to have been drawn from his loins. (See too Notes 1122, 2053, and 2192).

1099. The T. Com. gives rather a strained explanation of the preceding distich and this one by not taking them as protasis and apodosis.

It does not seem to have occurred to him that "k'-ū" in the first hemistich of this distich may be rendered "because it" as well as "who" or "which."

The meaning of the two distichs is that that spirit which was of such a nature in the world of immaterial spirits as to be conscious of God, can also in this world recognize Him again by certain signs and indications.

1100. *i.e.*, true wisdom, or the knowledge of God which the elect spirit had in the world of spirits is like a stray camel in this world, but it may be sought, and will be recognised by certain signs. When found

it will guide to God, as an intermediary guides people to kings.

The T. Com. quotes the Tradition, "Al-ḥikmatu ḍāllatuṇ, fa-ḥaitha wajada-hā fa-huwa aḥaqqu bi-hā;"

"Wisdom is a stray, and wheresoever he (the believer) finds it, he is most rightfully entitled to it."

1101. "To join the hands together (in front in an attitude of respect)" is a sign of readiness to serve.

1102. The story is that when Zachariah prayed for a son God promised him one, and on Zachariah's asking for a sign which should inform him of the child's coming birth, God told him that the sign was that for three days and nights he should keep silence and communicate only by signs.

1103. "All you experience"; lit., "(all) your good and evil."

The T. Com. renders "Khāmush kun az nīk-ū bad-at" by "make yourself silent as to good and evil," but "khāmūsh" or "khāmush" often means "silence," and the simple possessive pronoun is often used even by classical authors for the reciprocal.

1104. After alluding to Zachariah, the person supposed to be seen in a dream admonishes the dreamer to keep silence like Zachariah for three days.

1105. "This matter;" or possibly, "these words (of mine)."

1106. "With honeyed eloquence;" lit., "like sugar."

1107. "These only indeed!" lit., "what are these?"

1108. "The following;" lit., "this or these."

"The power and place;" *i.e.*, in divine knowledge.

1109. The T. Com. understands by "without them" "without those signs," but I think the meaning is "without the power and place you seek." See the last distich but one.

1110. "The Ṣūfī saints;" lit., "those who play away everything, who denude themselves of everything."

1111. "Like a hair;" *i.e.*, extremely emaciated.

1112. Lit., "how often have you?"
Aloes wood is burnt for perfume.

1113. *i.e.*, the dream in which indications are given by which the seeker may know that he has found the object of his search.

1114. "That indication," according to the T. Com., means the horseman whom the dreamer is to meet; and "those signs" are the facts which are to follow upon the horseman's appearance.

1115. "What is the matter? Good news, let us hope!" "Khair ast?"
I have not seen any correct explanation of this phrase. Redhouse, alone, translates its Turkish equivalent, "Khair ōla!" correctly.

1116. "The time of death will have come;" *i.e.*, spiritual death, because it is spiritual death to the seeker of God to lose the signs and indications by which he may find Him.

1117. The T. Com. understands by the horseman announced in the dream the true Ṣūfi spiritual guide, the "Murshid;" aud by the other horsemen gazed at, the merely learned who do not understand the ardent search for divine knowledge of the Ṣūfī lover of God, and ascribe it to lunacy.

1118. This distich is addressed to the dreamer previously mentioned.
The Tradition is:
"Man ṭalaba wa-jadda wajad; wa-man qara'a 'l-bāba wa lajja walaj;"
"He who seeks and uses earnest endeavour finds: and he who knocks at the door and is persistent enters."

1119. "A rapt state." This I take to be the meaning

here of "ba-ṭāq," which I think is used in the same way as "ba-tanhā," and "ba-nāgāh," *i.e.*, with a superfluous "ba." A common sense of "ṭāq" is "odd, single," but it is used also as "kushāda," "bare," or as "mutafarrid," "solitary, isolated, apart from," and by a little extension of meaning may have the sense of "majẕūb," "in a rapt state, having the thoughts attracted to God, so as to be careless of all earthly things."

1120. "Who has seen;" *i.e.*, on "the Day of 'Am I not your Lord?'" (See Notes 1098, 1122, 2053, and 2192).

1121. The wandering seeker after divine truth and the Deity is likened to a fish without water, and the signs of hoped-for union are likened to the water which comes to give it life.

1122. "Those signs of the Book." "The Book" is the "Lauḥ-e Maḥfūẓ," or "Preserved Tablet," on which all God's fore-ordinances have been written from past eternity.

The spirits which acknowledged their Lord and His power to dispose of them and all things on "the Day of 'Am I not your Lord?'"—when they become incarnate in this world ultimately recognise the signs and indications which reach their hearts as things recorded on the "Preserved Tablet," which they knew as spirits, and these signs and indications are tokens to them of union with God.

The Qur'ān as the exponent in this world of God's will and fore-ordinances is identified with the "Preserved Tablet," and it is by truly understanding the divine wisdom of the Qur'ān that the elect recover their knowledge of what is recorded on the "Preserved Tablet."

The words, "Those are the signs of the Book," occur in the Qur'ān, x. 1: "Tilka āyātu 'l-kitābi 'l-ḥakīm;" "Those are the signs of the wise Book."

At the end of verse 5 of sūra x. occurs:

"He makes His signs clear to those who understand." *Cf.* also x. 6-8:

"Verily, in the alternations of night and of day, and

in all that God has created in the Heavens and in the Earth are signs to those who fear Him.

Verily, they who hope not to meet us, and find their satisfaction in this world's life, and rest on it, an' are heedless of our signs;—

These! their abode the fire, in recompense of their deeds!"

But the Author by signs and indications means here more particularly the spiritual emotions and divine knowledge which come into the hearts of the elect; though of course these may come in a measure from their witnessing the signs of God's power in "all that God has created in the Heavens and the Earth."

1123. "Acquainted (with God);" *i.e.*, on the "Rūz-e 'Alast'?" "the Day of 'Am I not (your Lord)'?" (See Notes 1098, 1122, 2053, and 2192).

1124. "This discourse;" *i.e.*, the enumeration of the signs and indications which bear testimony to God.

1125. The words, "I lack heart, I am dispirited," have the additional sense of "I have lost my heart (to God), I am a lover whose heart is gone;" *i.e.*, I am so devoted a lover of God that I am beyond intellect, I have no intellect left to enumerate those signs. *Cf.* the next distich.

1126. The T. Com. quotes,

"Fa-fī kulli shai'iṇ la-hu āya;" "And in everything there is a sign of Him;" *i.e.*, a sign which bears testimony to Him.

1127. "The partridge and the crow;" used here for birds generally.

1128. The T. Com. quotes,

"Mā lā yudraku kullu-h, lā yutraku kullu-h;" "That of which the whole is not understood, is not left altogether (unstudied)."

1129. *i.e.*, in a general manner as regards the good or evil effects, without entering into particulars.

1130. *i.e.*, in order that the fortunate and the unfortunate may see in the planets how they are situated in the Tablet of His fore-ordinances and how they will be affected by them. That is, if a person is one of the elect, his horoscope will be governed by an auspicious planet, such as Jupiter, unafflicted by Saturn; and if the reverse, by an inauspicious planet such as Saturn.

1131. *i.e.*, against injury to himself and evil deeds on his own part.

1132. If the reading, "Gar bi-gūyam," be correct, the meaning presumably is that it is not well to enter into particulars, but only to speak generally. But the reading of the T. Trans. is, "Gar na-gūyam," "If I should not speak." If this be correct, the meaning is that it is advisable to say something in order that the person should be on his guard.

1133. "Our King"; *i.e.*, God.

"Invoke God," "Udhkuru 'llāh." *Cf.* the Qur'ān, xxxiii. 41, 42: "O you who believe, invoke God with abundant invocation, and praise Him at dawn and in the evening before sunset.

He it is who blesses you as do His angels, that they may bring you out of the darkness into the light: and He has been compassionate to believers."

This invocation is enjoined here as a remedy against the fire of the inauspiciousness of fortune. It was of course enjoined upon those who had been saved by Muḥammad's mission from the fire of ignorance and the worship of idols, and brought into the light of the worship of the One True God.

1134. Lit., "Although I am pure or free from your invocation."

1135. See Note 1136.

1136. In this and the preceding distich the commonalty of devotees are addressed. They can form no idea

of the Deity except by the aid of picturing, forming images, and instituting comparisons. Their invocation is "ẕikr-e jismāna," "corporeal invocation," (see next distich); *i.e.*, "dhikruṇ bi-'l-lisān," "invocation by the tongue," as opposed to "dhikruṇ bi-'l-qalb," "invocation by the heart;" and the former *is* "taṣvīr," "a forming of images," a formal spoken litany of praise by attributes suitable to corporeal beings, and not to God.

1137. The first hemistich may be rendered, "corporeal invocations are (composed of) the conceptions (formed) by the imperfect (worshipper)."

The second hemistich means that such corporeal invocations (or such imperfect conceptions) are not consonant with the Attributes of God.

This hemistich may be rendered, "the (proper) description of the King is apart from such."

1138. "Pātāba," translated for convenience "socks," means strictly "a bandage bound round the legs up to the knees in lieu of socks."

1139. Lit., "If you do not bind up your throat from these words."

1140. "A fire," *i.e.*, from Heaven.

1141. "This smoke," *i.e.*, of blasphemy.

1142. The blackening of the shepherd's soul by the fire of God's anger, and the rejection (by God) of his heart, mind, or rational soul, are inferred by Moses from his apparently impious and foolish words.

1143. "(His) slave;" *i.e.*, the prophet or saint.

1144. The T. Com. quotes several Qur'ānic verses and a Tradition in confirmation of this. It will be sufficient to give the Tradition,—

"Man ra'ā-nī fa-qad ra'a 'l-Ḥaqq;" "He who has seen me has indeed seen God."

1145. "Innī maraḍtu, lam ta'ud." From a Tradition.

1146. This position of seeing and hearing by God is called by Ṣūfī chiefs "proximity to God gained by supererogatory acts of worship;" "qurb-e navāfil." A Tradition says,

"Lā yazālu 'l-'abdu yataqarrabu ilai-ya bi-'n-nawāfili, hattā aḥbabtu-hu; fa-idhā aḥbabtu-hu kuntu sam'a-hu 'lladhī yasma'u bi-hi, wa-baṣara-hu 'lladhī yabṣuru bi-hi, wa-yadda-hu 'llatī yabṭushu bi-hā;"

"The slave continues to approach me by supererogatory acts of worship, until I love him; and when I love him I am his ears by which he hears, and his eyes by which he sees, and his hands by which he grasps."

1147. Lit., "keeps the leaves (of the book of the Recording Angels) black."

1148. Because Fāṭima was the name of Muḥammad's daughter.

1149. Moses is still objurgating the shepherd. He says that hands and feet as actual limbs must not be attributed to God. The terms however are applied metaphorically both in the Qur'ān and the Traditions.

1150. See the Qur'ān, cxii. 3. The chapter is called "Sūratu 't-Tauḥīd," "the Chapter of the confession of the Unity," but it is generally known as "Sūratu 'l-Ikhlāṣ," "the Chapter of making or declaring pure or clear." It forms part of the Ritual, and is considered, as Redhouse says, the quintessence of Islām, being declaratory of the Unity of God, and of His freedom from birth, paternity, and partnership. It consists of four verses:—"Say, 'He; God is One alone; God, the Eternal; He has not begotten, nor has He been begotten; and no one has been like unto Him.'"

This chapter, says the T. Com., was delivered when Muḥammad was asked by the Quraish tribe to describe his God to them.

It is an answer too, says the same Commentator, to the Materialists and Atheists, who deny that God created

the Universe; to the Philosophers (who deny God's Attributes which are really subsumed under the name of the Essence, Allāh); to those who liken God to a human being, a section of the "Mushabbihīn" or "Assimilators;" to the Jews who according to the Qur'ān, ix. 30, make 'Uzair (Ezra) the Son of God; to the Christians who believe Christ the Son of God, and who, according to Muslims, worship three Gods; and to the Dualists, *i.e.*, Zoroastrians, and some heretical Muḥammadan sects.

1151. The T. Com. explains "the stream" as "the spirit of humanity," (see Note 64), this side of which is the humble servitude ('ubūdīyat) of God's slave, and the other side is the Lordship (Rubūbīyat) of God.

1152. "A created thing," "ḥādiṣ," as opposed to "qadīm," "that which has existed from all eternity."

1153. "Have you been sent?" lit., "have you come?" but the sense is "Is it your mission?"

1154. The T. Com. quotes the following two Traditions:

"Mā khalaqa 'llāhu mubāḥan aḥabbu ilai-hi mina 'l-'ināq, wa-mā khalaqa 'llāhu mubāḥan abghaḍu ilai-hi mina 'ṭ-ṭalāq;"

"God has not created any lawful thing dearer to Him than embracing, and God has not created any lawful thing more hateful to Him than repudiation."

"Inna Iblīsa yada'u 'arsha-hu 'ala 'l-mā'i; thumma yab'athu sarāyā-hu yaftinūna 'n-nāsa, fa-adnā-hum ilai-hi manzilatan a'ẓamu-hum fitna. Yajī'u aḥadu-hum, fa-yaqūlu, 'Fa'altu kādhā wa-kādhā.' Fa-yaqūlu, 'Mā ṣana'ta shai.' Thumma yajī'u aḥadu-hum, fa-yaqūlu, 'Mā taraktu hattā farraqtu baina 'mra'in wa-baina 'mra'ati-h'. Fa-yudnī-hi min-hu, fa-yaqūlu, 'Ni'ma anta!'"

"Verily, Satan places his throne upon the water; then he sends his troops to deceive people, and the greatest of them in mischief is the nearest of them in

position before him. One of them comes (to him) and says, 'I have done so and so.' Then (Satan) replies, 'You have done nothing.'

Then one of them comes (to him) and says, 'I desisted not until I had separated a man and his wife.' Then (Satan) gives him a place near himself, and says, 'An excellent one are you!'"

As the T. Com. says, the inference from the latter Tradition is that what is dearest to Satan is most hateful to God.

1155. "A particular character"; or "a particular mode of acting"; "sīrat."

1156. "From him"; lit., "as regards him."

1157. *i.e.*, God is not purified or made clear of all that is alien to His Nature by such worship as one like Moses might offer, nor is His absolute purity affected by the gross worship of an ignorant shepherd.

This is an answer to the words spoken to the shepherd by Moses in the last distich but ten :—

"(To attribute) hands and feet (to us) is praise as regards us, (but to attribute them to God) is pollution in connection with His purity."

1158. See Note 1157.

The Author of the "Nihāyat" defines "tasbīḥ," "ascription or litany of praise" as "tanzīh," *i.e.*, "declaring and believing God to be free from all defect and from everything which does not befit His Nature."

1159. "Scatterers of pearls"; *i.e.*, "utterers of beautiful words" (in this ascription of praise).

1160. "The speaking of the words"; "guft-ē lafẓ"; *i.e.*, the words spoken.

1161. "Enough of"; lit., "how many of?"

"Words, conceptions, and figurative expressions"; *i.e.*, generally, "studied expression"; or possibly, "subtle discussions and disquisitions."

The T. Com. quotes the Tradition, "Abghaḍu-kum

lī Yauma 'l-Qiyāmati, wa-ab'adu-kum minni 'th-tharthārūna 'l-mutashaddiqūna 'l-mutafaihiqūn"; "The most hateful to me of you at the Day of the Resurrection, and the most distant from me of you (will be) the garrulous, the affected in speech, and the diffuse."

1162. Lit., "Every moment there is a burning for lovers."

1163. The metaphorical sense is that forms are not expected of the lover who has given up everything and is burnt in the fire of the love of God. The T. Com. quotes: "Idhā tammati 'l-maḥabbatu saqaṭat shurūṭu 'l-ādāb;" "When love has become perfect the stipulations of forms are discarded."

1164. The "Ka'ba" is the cubical house in the temple in Mecca. It is the "qibla" of Muslims, *i.e.*, the direction to which they must turn when they pray. Inside of the Ka'ba they may turn of course in any direction.

The metaphorical meaning is that lovers who are in union with God, the true Ka'ba, have no need of religious forms, because the object of the latter is to enable one to attain to union.

1165. Snow shoes are used, of course, to prevent the wearer from sinking into the snow, but the diver who is immersed in the sea—by which is metaphorically meant here the Sea of the Deity—has no use for them.

1166. *i.e.*, those who are intoxicated with, and lost to intellect in the love of God.

1167. *i.e.*, those who tear their garments in the distraction of divine love cannot be expected to be menders of garments.

Literally, it reads, "those whose garments are torn."

1168. *i.e.*, the Lover of God sees God in everything, including himself and all religions, and he sees and knows nothing but God. He has no need of religious

forms or duties, which are based upon intellect, because he is above intellect in his love of God and has attained to union with Him.

1169. The ruby is supposed to be perfected by the heat of the sun. The metaphorical sense is that the Lover is not perfect and pure unless he be fired and purified by the Sun of God The Lover, too, seeks and desires this Sun.

The T. Com. reads, "La'l-rā gar muhr na-b'vad pāk nīst," but he comments as if his reading were "bāk," not "pāk." He renders, "If the ruby have not an engraved impression (upon it) there is no harm," and explains, "it is indifferent whether the Lover observe the forms of religion or not."

This is a good interpretation, and it is in harmony with preceding distichs, but it offers no connection with the second hemistich, so that I think it preferable to read, "La'l-rā gar mihr na-b'vad pāk nīst." "Mihr," "the sun," has also the meaning of "love," which we may take as a secondary sense in connection with the metaphorical sense of "ruby," *i.e.*, "lover."

The T. Trans. reads, "bāk," not "pāk."

1170. *i.e.*, all the troubles and cares attendant upon the love of God are not troubles and cares to the real Lover, because he sees and knows them only as manifestations of the Deity. He rejoices as well in God's Terrible as in his Beautiful Attributes.

1171. *i.e.*, Moses received these divine mysteries by spiritual vision as well as by hearing: by divine manifestation as well as by inspiration.

1172. *i.e.*, perhaps, he saw the true nature, destiny, and dependence upon God's eternal wisdom of all things in his sweeping vision of all emanations from God. Nothing, then, would seem strange or unnatural to him, and the shepherd's rude praise would, *e.g.*, be explained.

1173. *i.e.*, such divine secrets can only be felt in the heart.

1174. *i.e.*, it would confound the minds of people and drive them mad, since, as said in the previous distich, such divine secrets and mysteries are beyond human intellect.

1175. Lit., "he scattered dust from the desert border"; *i.e.*, he hurried on with great rapidity.

1176 This distich and the following three are descriptive generally of the Ṣūfī's condition.

1177 "Straight along"; lit., "from high to low."

1178 "Obliquely"; lit., "on the crooked." The movements of the distracted are likened to those of the castle and the bishop in chess, they being sometimes straight along, like those of the castle, and sometimes like those of the bishop, oblique.

Those distracted by the love of God, *i.e.*, Ṣūfīs, do not move in the regular manner of the commonalty of the pious, who are guided by set rites and forms.

It is difficult to conjecture how the "elephant," "fīl," of Oriental chess became the English "bishop," but I think we may plausibly trace the French "fou," through "fol," from the Persian-Arabic "fīl."

1179. "Crest," "'alam,"; lit., "a sign by which anything is known; a flag."

The literal sense is that sometimes he walks upright, and sometimes he creeps on his stomach. The metaphorical meaning is possibly that the Ṣūfī is sometimes conspicuous in his individuality, and sometimes, as expressed in the second hemistich, his individuality is merged in the Unity of God, as a fish is immersed in the sea.

1180. *i.e.*, metaphorically, leaving signs and traces of himself by his writings or sayings in this world of dust, so that followers may trace and know him by them.

1181. "The giver of glad tidings," "muzhda-dih"; *i.e.*, Moses. The T. Com. strangely makes it imperative, namely, "Give glad tidings." To whom should the shepherd give the glad tidings?

1182. License, *i.e.*, to worship in your own fashion.

1183. *i.e.*, you are secure from the punishment of God, and the people of the world are also secure in honour of you.

1184. "God does that which He wills"; "Yaf'alu 'llāhu mā yashā." (Qur'ān, iii. 35; or xxii. 19). That is, God is not restricted by what *we* think wisdom and propriety. If God approve of the mode of speech of the shepherd or of any one else, it is enough.

God does what He wills, whether *we* think it in accordance with wisdom and propriety or not. The T. Com. quotes, "Lā yus'alu 'ammā yaf'al ;

"He is not to be questioned about that which He does."

1185. *i.e.*, beyond external worship, whether by unsuitable words, or by set forms and rites.

1186. "Bathed"; lit., "moistened," or "smeared." *i.e.*, I am annihilated as to myself, and merged in God.

1187. The "Sidratu 'l-muntahā," "the Lotus tree of the extreme limit," the abode of Gabriel, is "the First Individualisation," or "Emanation," "At-Ta'aiyunu 'l-Auwal," "Al-Ḥadratu 'l-Wāḥidīya," or "Unity Eminence"; *i.e.*, "the Essence as expressed by the Attributes of God." This is the extreme limit of the intellect, and those only pass beyond it who become annihilated as to themselves, and merged in God.

Redhouse and Hughes both make this tree in the seventh Heaven, but it is really the ninth according to the Ṣūfīs. *Cf.* 'Abdu 'r-Razzāq :—

"Hiya 'l-Barzakhīyatu 'l-Kubra, 'llatī yantahī ilai-hā siyaru 'l-kummali, wa-a'mālu-hum, wa-'ulūmu-hum ; wa-

Hiya nihāyatu 'l-marātibi 'l-Asmā'īyati 'llatī lā ta'lu-hā rutba"; "It is the Greatest Barrier, at which the action, deeds, and knowledge of the perfect end; and it is the last of the Name grades, above which there is no grade."

1188. "He sprang away"; lit., "he turned off or away," "bi-gasht." The T. Com. reads "bi-jast," which means "he sprang away," but does not rhyme. He however comments upon "bi-gasht," which is the reading of B.U., and the H. Com. The meaning of the hemistich is that Moses stimulated the shepherd's spirit by his correction."

1189. "Lāhūt," "the divine Nature," is "Adh-Dhātu 'l-Aḥadīya," "the Unity Essence," *i.e.*, God as One, the Antecedent of all emanations.

"Nāsūt," "the state of humanity," is the natural state of every human being, in which he should live according to the holy Law, "Sharī'a," and observe all the rites, customs, and precepts of his religion.

This life is the first stage of the Ṣūfī disciple.

It is implied in this Story that the shepherd passes at one bound through all the stages to union with the Deity. His human nature is absorbed and merged in the divine Nature.

1190. The T. Com. takes this and the following distich to be the words of the shepherd to Moses, and explains that the former has now become a saint, "valī," and that his spirit being entirely absorbed in the Deity and free from all else is as a polished mirror. Hence it serves to reflect the spiritual grace of Moses, who is a prophet, "nabī," and whatever Moses sees in it is from himself, not from the mirror.

This, says the T. Com., is the condition of every saint with regard to his prophet. Whatever he does or says is the act or speech of the prophet.

This, however, seems inconsistent, for it would imply that the saint is absorbed in the prophet, whereas the shepherd says that he is absorbed in God. It would

imply too that Moses could make the shepherd a prophet, and the next distich would imply the same, since it is said there that the quality of the music does not depend upon the reed but upon the player.

If on the other hand we take the distichs to mean that Moses cannot see the state of the shepherd, and that in considering it he sees only his own condition, we must conclude that a prophet cannot gauge the condition of a saint, which seems absurd.

B.U. suggests that the distichs are addressed by the shepherd to the people generally, but it might be preferable perhaps to consider them as remarks made by the Author.

In the preceding distich the shepherd says he cannot describe his condition, and that whatever he has said is not descriptive of it. The Author now implies that the people generally cannot gauge such a condition, since they can only judge of it according to their own condition and capacity. Whatever they see is only a reflection of their own minds.

In order to see the heart of the saint which is a mirror cleansed of all save God, one's own heart must be also free from all save God, otherwise, in considering the heart of the saint, it will see only its own image.

But perhaps it is simpler to consider this part of the Story finished in the preceding distich, and to take the present distich as descriptive of the fact that the devotee can see, worship, and praise God only according to his own condition, capacity, and knowledge, and not according to the merits of Him.

For confirmation of this interpretation *cf.* especially the nine distichs which follow the next one.

1191. *i.e.*, the reed-player can find in the reed only the music which he has in his own soul. (See Note 1190).

1192. *i.e.*, at the Resurrection.

1193. *i.e.*, you will discover that your praise and thanksgiving have been absolutely unworthy of God.

The T. Com. quotes from the Qu'rān, xxxix. 48

"And that which they had not reckoned on shall appear to them from God."

The words are applicable here however only when considered apart from the Qur'ānic context.

1194. *i.e.*, you cannot invoke God without comparisons and attempted expressions of His mode of being taken from your own experience, but wholly inadequate to describe His real Nature.

1195. "Subḥāna Rabb-ī!" "Praise to my Lord!" A fuller form is "Usabbiḥu Rabb-i 'l-a'lā tasbīḥan 'ammā lā yalīqu bi-sha'ni-h";

"I praise my Lord the most High in praise which denies all that befits not His state."

The Author however uses the word "subḥāna" in the sense of "tanzīh," *i.e.*, "declaring God to be free from defect and from everything unfitting His state."

1196. It may be inferred from this that the only true adoration is the self-effacement of the worshipper and his absorption in the Deity.

1197. "An evil"; *i.e.*, the evil of imperfect adoration.

1198. *i.e.*, I was in a higher position as earth, from which Adam and all his posterity were drawn.

1199. *i.e.*, "Oh, would I had been earth in the world, and not a man!" The passage is from the Qur'ān, lxxviii. 41; and refers there to the Resurrection: "The day on which man shall see what his hands have sent before (him); and the infidel shall say, 'Oh, would I had been earth!'"

1200. And then I should have been of some use to myself and others.

1201. *i.e.*, "when I became a man and was tried in life, what good did I show or do?"

1202. Remarks of the Author's. The infidel in his earthly pilgrimage is supposed to look up towards the Road, but swayed and overcome by all his obstinate

tendency towards the earth and the things of earth he cannot see any advantage before him in the journey, and he speedily looks down again to the earth.

1203. "His turning his face back," *i.e.*, towards the earth and things of earth, is desire in the worst sense, *i.e.*, greed and avidity.

1204. "His looking to the Road," *i.e.* the road of his earthly pilgrimage, when he does so for a moment, is truth, and desire in the best sense, *i.e.*, humble petitioning for spirituality.

1205. "Decaying"; "(dar) ghabīn." I am conjecturing that "ghabīn" means here "pazhmurdagī," which signifies "sorriness of condition physically or mentally, physical decay," or "affliction, vexation." My conjecture is based upon the facts that the word is used later by the Author in the sense of "affliction, vexation;" (*cf.* the sense given to "taghābun" in the Gulistān); and that "ghabn" means "loss," and also "taking in a dress"; "shrivelling it," as it were.

"Ghabīn" has primarily the same sense as "maghbūn," "weak of judgment." It may possibly by extension mean simply "weak," or, as the word has also substantive senses, "weakness."

But perhaps the simplest rendering of the word here would be "a vexatious condition."

1206. Lit., "(you being) on the increase,—your place of return will be that place." *i.e.*, you will return to the spiritual world and to union with God.

1207. See Note 124.

1208. *i.e.*, I have seen perverse and wicked people in this human composition of water and clay.

1209. The angels objected to the proposed creation of man, and said he would work corruption on the earth. See the Qur'ān, ii. 28.

1210. *i.e.*, presumably, to create people impious

enough to attack even the Faith and to afflict the faithful.

There might possibly be in this and the following distich an allusion to the injury intended the Mosque of Qubā, and the faithful, through the building of the Mosque of Ẓirār by the "Hypocrites," of which an account is given in a later Section. (See Index, p. xvi.)

Cf. the use of the word "lāba" in the next distich and in the sixth distich of the Section alluded to.

It is also possible that "mosques" or "mosque" (for the word is used in the singular) may mean the "world" as the general oratory of God, since it is evident that the "jahān-sūz," "incendiary, tyrant" (lit., "world-burner"), is alluded to in the first hemistich.

1211. *i.e.*, to let the blood and bile, of which man may be called a store, be in some men excited only for deceit and treachery. If there be any allusion here to the "Hypocrites," (see Note 1210), the "deceit" would be the cajoling words and false pretences offered by them in order to induce Muḥammad to sanction the mosque which they had built.

The T. Com. takes "lāba" in the sense of "humble supplication and self-abasement," "taẓarruʿ," and says that the second hemistich of this distich and the second hemistich of the preceding one are predicates respectively to the first hemistich of each distich. The present distich would then mean that the evil passions of some men are excited in order that those who are oppressed by them may be brought to humble supplication and self-abasement before God.

The preceding distich would mean similarly that the faithful are afflicted by the unjust in order that they may become more humble suppliants to God.

The T. Com. suggests also as an alternative sense of "a store of blood and bile," "māya-ye khūnāba-ū zardāba-rā," "a source of blood-stained tears," *i.e.*, "a tyrant."

1212. Moses has "ʿilmu 'l-yaqīn," "the certainty of

knowledge gained by hearing or reading," but he wishes also "'ainu 'l-yaqīn," "the certainty of knowledge gained by vision." (See Note 486.) With regard to this "certainty of knowledge gained by vision" the T. Com. quotes from the Qur'ān, ii. 262:—

"And when Abraham said, 'O my Lord, show me how you restore the dead to life!' (God) said, 'Have you not believed it?' He answered, 'Yea; but in order that my heart may have the calm of assurance.'"

1213. *i.e.*, when the angels objected to the creation of Adam as God's vice-gerent on earth, God showed them how the knowledge and virtues of Adam would compensate for the imperfections arising from his earthy body and carnal soul.

The angels knew Adam was to be created of earth, but they did not know he would be illuminated by the Light or Spirit of God. (See Note 64).

1214. *i.e.*, God has a purpose in everything, but the issue must be known in order that that purpose may be perceived. God willed there should be a Resurrection, and his purpose in instituting death was to effect that Resurrection at the Last Day.

1215. *i.e.*, the purpose of the leaves, or rather, tree, is the fruit which ultimately results from it.

1216. "Bī vuqūf" means generally, "uninformed, ignorant," but here, according to the T. Com., it signifies "without delay," as if "bī tavaqquf."

The "tablet" signifies here the "heart."

1217. *i.e.*, God makes the aspirant weep so much in his yearning that blood from his heart is mingled with his tears.

The metaphorical sense is that the aspirant's heart is mortified and cleansed of all passion and desire. Then God writes upon it divine knowledge and mysteries.

The T. Com. makes "God" the subject of both hemistichs of this distich, and, at least, of the second hemistich of the preceding distich, and this seems

necessary in order to give sense to the following distich, otherwise I should prefer to render "bī-vuqūf" as "novice," and to make it the subject of, at least, the first hemistich of each distich.

1218. *i.e.*, I presume, one should recognise that purificatory trials sent by God are a blessing, since He sends them in order to make the purified heart the recipient of divine knowledge and mysteries. The heart is conceived as a tablet which is smeared with undesirable characters, and the trials and discipline inflicted by God, as the washing which clears away those characters and makes it a white book on which God may write His divine mysteries.

1219. Lit., "the first foundations."

1220. Another example independent of the preceding one.

1221. Lit., "cherish the blood-drinking lancet."

The metaphorical sense is that those who have insight and foresight rejoice in trials and suffering because they know that they lead to spiritual improvement and happiness, in accordance with the Tradition, "Ajru-kum bi-qadari ta'abi-kum"; "Your reward is in proportion to your trouble."

1222. I read with the H. Com., "Īnchunīn-ast ijtihād-ē kār-bīn," not with the T. Com., "ijtihād-ē kār bīn"; but I take "kār-bīn" rather in the sense of "mu'āmala-ras," "one who sees deeply into a business," than of "mu'āmala-shinās," "one who is well-versed in business." In the second hemistich there is an allusion to the Ṣūfī traveller who knows that by trials and exertion he will gain spiritual reward and happiness.

1223. The "since" is retrospective; *i.e.*, it gives a reason for enduring the exertion, trials, and suffering alluded to in the preceding distich.

1224. From the Tradition, "Ḥuffati 'l-jannatu bi-'l-makārih; wa-ḥuffati 'n-nīrānu bi-'sh-shahwāt." That

is, we attain to paradise through things abhorrent to us, and we go to the fires through our carnal appetites.

1225. By "green branches" are meant the carnal appetites of him who has not subjected himself to the fire of discipline. It is supposed that the evil deeds and designs arising from such carnal appetites form the fires of hell.

1226. *i.e.*, "he who is burnt by the fire of discipline." "Kauṡar" is one of the streams of paradise.

1227. *i.e.*, his suffering is the return for his having gratified some carnal desire.

1228. *i.e.*, strong effort, self-denial, endurance, and discipline lead to felicity.

1229. "When his eyes have become penetrating." "Guẕār" is used here probably in the sense of "guẕāra," *i.e.*, "nāfiẕ." If not, the literal meaning will be, "When a passing or penetrating has been effected for his eyes." In any case, the sense of the distich is "When he sees with spiritual vision and the Light of God, he sees everything as coming immediately from God's will without the intervention of the cause and effect which have been dwelt upon in the preceding distichs."

1230. *i.e.*, he whose soul is not under the sway of the senses is independent of cause and effect. He sees by spiritual vision and the Light of God, not by natural qualities in him or in nature, "ṭabā'i‘,"—which word may perhaps be here rendered generally "nature." (See Note 1229.)

1231. "Water and moisture." This I take to be the sense of "āb-ū kiyā," but the T. Com. reads "āb-ū giyā," "water and grass," and refers the expression to the body and bodily powers of the worker of miracles.

1232. *i.e.*, sickness causes the art of the physician; and the wick causes the existence of the lamp.

1233. *i.e.*, eat and drink, in order that your animal spirit which illumines your body may be sustained.

1234. "The Lamp, the Sun"; *i.e.*, the Light or Spirit of God.

1235. A metaphor with an application like that in the last distich. "Plaster," with which the roof of a house is kept in good order, means here "food and drink," by which the animal spirit, which rules over the body, is kept in good order.

1236. "The Roof of the Sky"; *i.e.*, "the 'Arsh," "the Higher Throne of God, the Spirit of God."

1237. *i.e.*, before we became existent in the material world we were merged in the Spirit of God, and this condition kept us free from care.

The Author calls this condition "night," because it is a state of effacement of self.

By "becoming day" is meant receiving existence in the material world.

1238. *i.e.*, the Light or Spirit of God has no effulgence for you until you are effaced as to yourself and merged in It.

1239. *i.e.*, you cannot find the Spirit of God and become effaced in It until you have suffered the pain of discipline and renounced all earthly desires. This discipline and renunciation are "heart's pain" because they are the withdrawal of the heart,—which is intermediate between the "nafs," or "carnal soul," and the "rūḥ," or "higher spirit,"—from the "nafs" to the "rūḥ." By taking the word "shab," "night," to still mean "the body," the T. Com. seems to have completely misunderstood this and the preceding distich.

1240. By "Jesus" is meant "the higher spirit," and by "the ass," "the carnal soul."

1241. *i.e.*, outside of the curtain, or possibly, the

tent, of spirituality. That is, having no converse with anything spiritual.

1242. See note 1240.

1243. *i.e.*, your carnal soul cries for indulgences.

1244. *i.e.*, the carnal soul is trying to induce you to be as an ass in appetites. If you listen to it you will be lost to all spirituality.

1245. *i.e.*, starve the carnal soul, and so enable the rational soul to do its duty.

The proper meaning of "jān" is the "soul" or "principle of life, movement and sensation," but it is also used for "ravān" the "rational soul," or "heart."

1246. An allusion to the Tradition, "Akhkhirū-hunna ḥaitha akhkhara-hunna 'llāh;" "Put them (the women) behind, as God has put them behind." That is, the women are to be put behind in the ranks of prayer, as God has put them behind in the matters of inheritance and intellect.

1247. There are two kinds of intellect, "'aql-e ma'ād," the intellect which concerns itself with the future state, and enjoins discipline and devotion, and "'aql-e ma'āsh," the intellect of common life, worldly wisdom, which concerns itself with the comfort and interests of this life. The Author, addressing the commonalty, says their intellect is of the latter kind and is akin to the carnal soul.

In my rendering I am reading with B.U., and the H. Com., "Ham-mizāj-ē khar shud-at īn 'aql-e past."

The T. Com. reads "shudast." In either case the Author may mean that sometimes the intellect may incline to the low position of "'aql-e ma'āsh."

1248. By "ass" is still meant "nafs," "the carnal soul," and by "Jesus," "the higher spirit." When the "nafs" becomes "nafs-e muṭma'inna," or "the tranquillised soul," in which the desires and appetites

are completely subdued, it takes the position of "heart" or "rational soul."

The T. Com. implies that there is an allusion to the ass which Jesus rode; which, he says, through the influence of Jesus received intellect and the divine Spirit, and is one of the ten animals which are to be in paradise. But I think if there is really any allusion to Jesus, the ass here must mean His carnal soul, which on account of the power of His intellect and divine Spirit was in the position of "nafs-e muṭma'inna," or "tranquillised and subdued soul."

1249. Intellect or the rational soul is above the carnal soul, and so is said to ride it. When the rider, the intellect, is stout and heavy, the ass, the carnal soul, becomes weak, emaciated, and subdued, and entirely subject to the intellect or rational soul, whose nature it takes.

1250. *i.e.*, your carnal soul, "nafs," has become "nafs-e ammāra," *i.e.*, thoroughly dominant.

1251. The T. Com. says that by "Jesus" is here meant the holy guide. He gives life to the heart which is dead to spirituality, though his admonitions may at first afflict.

1252. *i.e.*, says the T. Com., affliction suffered by the spiritual guide from the commonalty. "Sweet-breathed," in allusion to the breath of Jesus who is said to have cured the sick and raised the dead to life by His breath.

1253. It is believed that every buried treasure is guarded by a serpent or dragon.

1254. *i.e.*, you continuously feed the life of the people even as the night and day do.

1255. The Author means perhaps that the perverse if left to themselves cannot improve: that they require the help of the spiritual guide, the "Murshid," who is to them as a physician to the bilious.

1256. *i.e.*, do good even to the evil.

1257. *i.e.*, as a mixture of honey and vinegar, oxymel, is a cure for biliousness, so the counsel and guidance of the "Murshid" when used in connection with the sin of the perverse and malevolent is a cure for their evil condition.

1258. *i.e.*, we can no more abstain from doing evil than sand in the eyes can abstain from furthering blindness. It is our nature to do evil to others and to ourselves.

1259. "O precious collyrium"; *i.e.*, "O you who illumine the eyes of the soul."

1260. "Every nothing"; *i.e.*, every being of no importance.

1261. Muḥammad when asked by one of his Companions on a campaign to curse his opponents because they had broken his teeth with a stone, replied only by the prayer, "Allāhumma, ihdī qaum-ī, fa-innahum lā ya'lamūn"; "O God, guide my people, for verily they know not."

It is implied that the spiritual guide does, or should do, the same.

1262. *i.e.*, if they do you injury you will treat them kindly.

1263. *i.e.*, you are an inexhaustible fund of aloeswood; all the fire of persecution cannot burn you out and exhaust the fragrance of your beneficence; and your spirit is an inexhaustible source of kindness which cannot be consumed by grief through the persecution of the unjust, and so become incapable of good nature.

1264. See Note 1263.

1265. *i.e.*, the words of the people can no more affect the spiritual guide's light or spirit, which is of the Light or Spirit of God, than the wind can affect the light of the sun.

1266. *i.e.*, says the T. Com., the Heavens and their denizens derive purity and delight, "ṣafā," from the qualities of the spiritual guide.

1267. According to the Tradition, "'Adāwatu 'l-'āqil khairuṇ min ṣadāqati 'l-jāhil"; "The enmity of the wise man is better than the devotion of the ignorant."

1268. Lit., (but) he did not find an opportunity.

1269. "Gar turā z'-aṣl-ast bā jān-am sitīz."
The H. Com. explains,
"Agar terī sirisht hī meṇ yih khuṣūmat mujhse hai";
"If this enmity to me is in your very nature."
I suppose he means "if you have an instinctive enmity or antipathy to me."
The T. Com. explains,
"Eyer seniṇ aṣl-u ezel-den benim jān-ÿma sitīz-u 'adāvetiṇ vār-ÿsa";
"If you have a quarrel with, and enmity to, my life originally and from all eternity."

1270. "Without anything"; lit., "without more or less."

1271. Lit., "he continued running and again falling on his face"; *i.e.*, "uftān-u khīzān mī raft"; "he went on alternately falling and rising," *i.e.*, "most percipitately."

1272. *i.e.*, an angelic messenger of mercy.

1273. In this Story the man who has swallowed the snake respresents the person in whom the carnal soul has become predominant. The horseman is the spiritual guide who by subjecting him to strict discipline disburdens him of it.

1274. "For the chances of gain"; lit., "for profit and loss."

1275. "Your gall would have turned to water"; *i.e.*, 'you would have been terrified."

1276. Mustafā, "the Chosen one"; *i.e.*, Muḥammad.

1277. The "enemy" is the carnal soul in a state of predominance, the "nafs-e ammāra."

1278. *i.e.*, even the intrepid would be terrified.

1279. According to the T. Com., Muḥammad's words end here, and the following distichs are the words of the horseman, who represents the spiritual guide. I think, however, that Muḥammad's words end more probably with the fifth distich after this, notwithstanding the anachronism involved in the mention of Abū Bakr-e Rabābī; and that the Author, not the horseman, is quoting Muḥammad from the distich beginning, "Mustafā has said" to that ending, "*The moon has been cleft;*" and that after the two distichs which follow the horseman again speaks.

1280. For an account of Abū Bakr-e Rabābī see Note 1009.

1281. David was supposed to have been divinely taught the armourer's art. (See Note 529). The meaning of the hemistich is that as David softened the hard and cold iron with his hand, so Muḥammad, or the spiritual guide, softens and corrects the carnal soul predominant, the "nafs-e ammāra," without describing or speaking of it.

1282. *i.e.*, the soul which has been denuded of spiritual health by the "nafs-e ammāra" regains it by means of Muḥammad, or the spiritual guide.

1283. *Cf.* the Qur'ān, xlviii. 10: "Verily those who swear allegiance to you, really swear allegiance to God; the hand of God is over their hands." That is, when Muḥammad placed his hands over the hands of those who were swearing allegiance to him, God placed His hands over their hands; hence it might be said

that God called Muḥammad's hands His hands. This passage of course applies to Muḥammad; but the T. Com. says, the "Murshid," spiritual guide, or Ṣūfī saint, being the heir of the Prophet and the recipient of his Truth or Light, the Universal Spirit, may apply the words to himself. (See, however, Note 1279.)

1284. *Cf.* the Qur'ān, liv. 1:
"The hour has approached, and the moon has been cleft." The Author evidently, with some of the Commentators, takes this passage as referring to a miracle, namely the cleaving of the moon in two. But some of the Commentators take it as referring to signs of the Resurrection, one name of which is "the Hour." In this sense the past tense has the force of a prophetic future.

1285. *i.e.*, such description as is contained in similes, in which palpable objects like the hands are mentioned Or the first hemistich may possibly mean, "Such practice (lit., quality) (of keeping silence and not explaining spiritual and divine mysteries) is even because of the weakness of people's intellects."

1286. B.U., speaking of the power of the prophet and saint, says, "Va-ammā sharḥ-e qudrat-e ū na-mī tuvānad shud, ki qudrat-e ū chun 'ain-e qudrat-e Ḥaqq ast; pas shāmil ast mar jamī'-e 'avālim-rā, va-īnrā ẓa'īfu 'l-'aql na-mī tuvānad shinākht;" "But his power cannot be described, for his power is as the very power of God; hence, it extends to all the worlds, and this the weak of intellect cannot grasp."
By "all the worlds" are meant the worlds from the material world to the World of the Divinity, "'Ālamu 'l-Lāhūt," "the Unity Essence," "Adh-Dhātu 'l-Aḥadīya," God Himself.
This distich and the following one are apparently remarks of the Author's.

1287. *i.e.*, when you gain spiritual insight; or when you become annihilated as to self and merged in God.

1288. "Wa-'llāhu a'lamu bi-ṣ-ṣawāb"; an Arabic formula by which possible error in speaking is acknowledged.

1289. In this distich, given by B.U., and the H. Com., but not by the T. Com., the horseman resumes his reasons for not having told the man that a snake had gone down his throat. The metaphorical sense of this has been explained in Note 1273.

1290. The T. Com. reads, "nī rah-ĕ parvā-ye qai kardan budī," but explains as from the reading of B.U., and the H. Com., "nī rah-ū parvā-ye qai kardan budī," "nor road, nor the care to vomit."

"By "road" I presume he means "movement." The lack of means and ability to vomit would of course follow upon the want of power to eat, but the Author means that the man would have despaired of relief by eating and vomiting.

1291. *i.e.*, I was not deterred from carrying out my plan.

1292. "Rabb-i yassir, wa-lā tu'assir"; "O my Lord, make it easy and not difficult;" *i.e.*, facilitate his deliverance from this affliction.

1293. See Note 1261.

1294. Lit., "the lip, and the chin."

1295. "A holy man"; lit., "a lion-like man," "shīr-mard."

The T. Com. understands by this term one of the "'Abdāl," "Substitutes," otherwise called "Ruqabā," "Guardians" or "Preservers."

They compose the fifth Order of Ṣūfī saints, and are in number forty.

The Encyclopaedia of Islām edited by Houtsma and Seligsohn says, "They participate by means of their powerful influence in the preservation of the arrangement of the universe. Their merit and intercession

bring about the necessary rain, the victory over the enemy, and avert general calamities." Any vacancy in their Order is filled by the promotion of a member of the sixth Order, the "Nujabā," the "Noble ones."

But if any particular Order is referred to, I think it is more probably that of the "Nujabā," who are described by 'Abdu 'r-Razzāq as follows:

"Humu 'l-arba'ūna 'l-qā'imūna bi-iṣlāḥi umūri 'n-nāsi wa-ḥimli athqāli-him; al-mutasarrifūna fī ḥuqūqi 'l-khalqi; lā ghair;"

"They are the forty who are engaged in amending the affairs of men, and bearing their burdens; who have control in the rights of the people; nothing else."

I think however that the Author is speaking of Ṣūfī saints generally without reference to any particular Order.

(For the Ṣūfī hierarchy see Note 447.)

1296. *i.e.*, the holy man aims only at doing and cultivating kindness.

1297. *i.e.*, if you seek a remedy for your spiritual ignorance from the holy man, you must first suffer and yearn for spirituality and divine knowledge.

1298. In the T. Com.'s reading there is no rhyme.

B.U., and the H. Com. read the second hemistich as follows:

"Har kujā faqrī, navā ānjā ravad;"

"Wherever there is any poverty, affluence goes there."

They have also the following two distichs which are not given by the T. Com.:

"Ab kam jū, tishnagī āvar ba-dast, tā bi-jūshad āb-at az bālā-u past.

Tā '*saqā-hum Rabbu-hum*' āyad khiṭāb, tishna bāsh. *Allāhu a'lam bi-'ṣ-ṣawāb.*"

They both seem in bad taste, and I should judge them to be spurious.

1299. The sense of the distich may be: "Mercy upon mercy comes; do not plunge into one mercy (only) up

to your head, O (my) son." *I.e.*, do not be entirely engrossed by, and absorbed in one mercy only from the Ṣūfī saint or from God ; but be absolutely immersed in all the mercies of spirituality and perfect divine knowledge. The sense of the first hemistich might be :

"Mercy upon mercy comes (even) up to an extreme limit."

1300. "Hear the sound of the "samā';" *i.e.*, hear spiritual truths and gather divine knowledge.

The literal sense of samā' here is the music of the darvishes. It means sometimes their dance. (See Note 37.)

1301. *i.e.*, in order that words of divine knowledge may reach the ears of your soul.

1302. "Your two eyes"; *i.e.*, the eyes of your spirit and intellect.

1303. *i.e.*, let your intellect and soul be cleared of carnal desires, in order that you may enjoy divine knowledge.

1304. See Note 1303.

1305. *i.e.*, submit to strengthening discipline on the Ṣūfī Path, in order that the beauties of divine knowledge may be displayed to you.

1306. "That Meadow"; *i.e.*, the spiritual world.

1307. *i.e.*, do not spare yourself in discipline and devotion, in order that you may enjoy the felicitous fortune of spirituality and divine knowledge.

1308. *i.e.*, as the H. Com. suggests, although the nurse or mother is kind, still she must have a motive for giving milk, and that motive is the crying of the child.

1309. *i.e.*, God makes you suffer necessities, in order that these may cry out to Him, and thus offer Him a motive for beneficence.

1310. *Cf.* the Qur'ān, xl. 62: "And your Lord has said, 'Call upon me; I will respond unto you.'"

1311. *i.e.*, the blowing of the wind and the pouring of rain or snow from the cloud by giving fertility to the earth supply us with food. Be not impatient; your sustenance will come. The T. Com. takes "shīr-afshān" in the sense of "shīr-afshānī, on the analogy, presumably, of "gul-afshān," but he understands it to mean the production of milk by the pouring of the cloud.

I think this is scarcely satisfactory, unless by "milk" he means food generally, which I think he does not. If "shīr-afshān" cannot be taken as a noun, then we must read "shīr-afshān abr," "the milk-pouring cloud," which is allowable in metre; or else take "shīr-afshān" to be in apposition to "abr," and translate, "the milk-pourer, the cloud."

1312. *Cf.* the Qur'ān, li. 22: "In the sky is your sustenance and that which you are promised." The verse alludes to the rewards of the future life promised to the faithful, but the Author probably interprets it as referring to the spirituality and divine knowledge gained by him who gives up this world, here called "īn pastī," "this low place."

1313. The ghūl is an imaginary demon which haunts ravines and deserts, and leads men astray, and brings them to destruction. It can assume any form it pleases. The meaning of the distich is that fear of poverty and despair of God's beneficence lead men astray and destroy them, since they prevent them from thinking of spiritual things.

1314. "The lowest depth"; lit., "the bottom of lowness."

1315. *i.e.*, it comes from the higher spirit, or from the spiritual world.

1316. *i.e.*, it is the call of the carnal soul.

1317. See the last distich but one. The present

distich means that the height spoken of there is not worldly rank or place, but is related to the intellect and soul; *i.e.*, it is intellectual and spiritual.

1318. The Author means by this that the flint and steel are superior to the sparks only in respect of rank in time, inasmuch as they precede the sparks. Intrinsically the sparks are superior to the flint and steel, as the soul is to the body.

See the preceding distich together with note 1317, and also the next distich but four.

1319. Because he is superior in intellect and soul.

1320. *i.e.*, the "ṣadr," the "place or seat of honour," is of no account in itself; it is esteemed because the noble or powerful man occupies it.

So too the places far from the seat of honour are lightly esteemed because they are occupied by the mean.

But this seat of honour may be the metaphorical one occupied by the intellectual and spiritual man, and in it he occupies a higher place than the merely powerful or noble man, although they are both seated on the same material seat of honour.

The first hemistich is almost another form of the maxim, "*Sharafu 'l makāni bi-'l-makīn*"; "The honour of the place is derived from the occupant of it."

This distich and the preceding one are illustrations of the Author's contention that intrinsic worth gives real superiority, and not anteriority or precedence in place or time. See the last distich but one.

1321. In this and the following distich the Author returns to the Story of the bear, but afterwards engages in apposite reflexions.

1322. Namely, the craft of God.

1323. *i.e.*, turn towards God and the spiritual world, and see in them the source of your craft.

1324. "Here below"; lit., "lowness," "pastī," which has here the sense of this lower world.

1325. "The heights"; lit., "height," "bulandī," which here means the spiritual world.

"1326. Lit., "it brings dazzledness." The meaning of the distich is that looking towards the spiritual world to find the true source and real nature of the phenomena of the material world enlightens the eyes of the mind, although at first it dazzles and confuses them.

The mind must be gradually accustomed to these spiritual metaphysical truths by the processes of reason.

1327. "If you are not a bat"; *i.e.*, if your weakness of sight is not essential and radical, but only accidental.

1328. "Far-sightedness," "'āqibat-bīnī," seems to be used here in a wide sense, and to embrace both consideration of a future state, and also that knowledge of results which would be gained by insight into the source and real nature of things and acts.

1329. By "present carnal desire" is meant the carnal desire which is always of the present, to the exclusion of all thought beyond it.

1330. The T. Com. renders "kūr-e tu'st," by "seniņ kör olmaņ dÿr," "is your being blind," taking the adjective "kūr" as a verbal noun; but he gives the alternative reading "gōr-e tu'st," "is your grave." The objection to this latter is that "gōr" is made to rhyme with the word "nūr," "light," of the preceding line, and this, though the modern pronunciation is "gūr," is not admissible. The sense would be that by carnal desire of the present you are in the darkness of the grave. Or it is possible that "haqīqat" and "kūr" may be meant, as a compound, signifying "that which is blind to truth, or to the true nature of things."

The hemistich would then mean, "Carnal desire, which is of the present, is with you one blind to the true nature of things."

1331. *i.e.*, as the T. Com. says, the man who has had actual experience of many affairs and circumstances,

and by his experience can see through and to the end of things, is not like the man of no experience who has only *heard* of one affair, and also does not know the consequences of it.

1332. *i.e.*, the conceited apprentice when he has heard from the master of one secret in the art, whatever it be, is so deluded by pride that he thinks he knows the whole art, and leaves the master.

1333. "Sāmirī"; probably means the Samaritan, though it is usually taken as the proper name of the man who, according to the Qur'ān, made the golden calf and led the Israelites astray. (See the Qur'ān, xx. 87, 90, 96).

1334. Lit., "how many a (piece of) knowledge (there is) which runs in the head!"

The meaning of the distich is that people often acquire some knowledge in order to gain power, but lose their lives through that knowledge.

1335. "Be feet"; *i.e.*, "be on the ground, be humble."

1336. The "Quṭb" here means a Ṣūfī saint, a "Murshid," or spiritual guide; not the "Quṭbu 'l-Aqṭāb," or chief of the hierarchy of Ṣūfī saints. (See Note 447).

1337. *i.e.*, says the T. Com., "though you be (as) honey in (your) knowledge and accomplishments, give up your own thought and sagacity, and think of nothing but his sugar-candy; *i.e.*, his knowledge.

1338. "(Fresh from) the mine"; *i.e.*, "pure."

1339. *i.e.*, your real and true nature is his, but you must seek it not in yourself but in him. When you have become his disciple, and submitted your own will absolutely to his on the Ṣūfī Path you will finally become annihilated as to your own carnal nature, and then you will have found your own real and true nature.

1340. "Kū, kū," the note of the dove, means also

"where, where?" By admonishing the disciple to be as a dove flying towards the spiritual guide and as the dove to constantly cry "Kū, kū," ("where, where?"), the Author means that the disciple should constantly seek the spiritual guide's real and true nature until he finds it and becomes annihilated in it.

1341. *i.e.*, if you do not wish to associate yourself with the spiritual guide as a disciple, seeing that he is a man like yourself, you will be left in the jaws of the dragon of the carnal soul predominant, "nafs-e ammāra." The allusion in the first hemistich is to the expression of the unbelievers to the prophets, "Wa-in antum illā basharuṇ mithlu-nā"; "And you are but human beings like us." (See the Qur'ān, xiv. 12).

1342. "A Master"; *i.e.*, a "Murshid" or spiritual guide.

1343. *i.e.*, having no strength in yourself you must excite the compassion of the spiritual guide in order that he may deliver you from your carnal soul.

1344. I read, with the T. Com., "īnchunīn nā-gunj-rā gunjā kunīd," which means lit., "make one who does not (properly) fit in (anywhere) fit in (by your compassion"). "Nā-gunj," lit., "one who does not fit in," means here "one who has properly no place or acceptability anywhere."

1345. *i.e.*, the humble acknowledgment of his imperfections shewed the beauty of his heart, and that beauty made the ugliness of his voice forgotten.

1346. "Alienation," *i.e.*, from God.

1347. "Unless, indeed;" lit., "however, it may be that."

1348. *i.e.*, unless God's saints on earth take compassion upon him who is blind of heart, and remove his blindness.

1349. The Author is speaking again of the blind beggar.

By saying his voice became sweet and subdued he means that the beauty of his heart as shewn by his words made it seem so.

1350. *i.e.*, it is not accepted by God.

1351. "Be silent" is the T. Com.'s rendering of "ikhsa'ū," which occurs in the Qur'ān, xxiii. 110. The verse in full, "Be silent in it, (*i.e.*, hell), and do not address me," is spoken by God to those in hell whose wickedness, says the T. Com., has made their voices ugly.

1352. Drinking the blood of the people means, according to the T. Com., robbing and slandering them.

According too to the T. Com., the wicked who do this become ugly-voiced.

1353. *i.e.*, you have persecuted a saintly man.

Joseph was reported by the brethern to have been eaten by a wolf. (See the Qur'an, xii. 8-20).

1354. See Note 1352.

1355. *i.e.*, make reparation to the person you have injured.

1356. *i.e.*, if your wound is old and has not healed.

1357. The metaphorical meaning of the second hemistich is that if your moral malady is of long standing you must apply the cautery of rigid discipline to it.

1358. "The Companions of the Cave"; *i.e.*, The Seven Sleepers of Ephesus.

1359. "That man of constant courage," "ān burdbār."

"Burdbār" means lit., "enduring," "long-suffering," but here it means "who had had endurance to bear the trial of encountering the dragon."

1360. "How is this?" Lit., "What is the state of the case?"

1361. "A deluder"; "'ishva-dih"; from the primary sense, "flattery, cajoling," of "'ishvȧ."

1362. *i.e.*, you were not destined to have the good fortune to attend to my advice.

1363. *i.e.*, I presume, do not go with such a companion to a place where he will be at home and amongst his kind, and you will be away from yours.

The T. Com. explains, metaphorically, "Do not go to any place or engage in any business with a person of beast-like nature," evidently reading "dar pīsha-ī," "in any business," instead of "dar bīsha-ī," "into a wood."

By the bear may be meant both wicked companions and also the carnal soul.

1364. *i.e.*, this counsel and guidance of mine.

1365. From the Tradition, "Anqū firāsata 'l-mu'mini, fa-inna-hu yanẓuru bi-Nūri 'llāh";

"Choose the insight of the true believer, for truly he sees by the Light of God."

By "choose" is meant "attend to."

1366. *i.e.*, flee from this false light which will lead you astray and destroy you; by which is meant, give up the companionship of wicked men or of the carnal soul, here symbolised by the bear.

1367. The T. Com. reads,

"'Āqilī-rā ṣad bad-ū tuhmat nihād," but he comments upon "'Āqilī-rā az sagī tuhmat nihād," which is also the reading of the T. Trans. There is, I think, no such idiom as "bad nihādan," and I should conjecture "ẓid (for ẓidd) bud," "he was an opponent"; unless "az sagī," ("through his perverseness and depravity"), be the correct reading.

It is necessary to add for those who are not Persian scholars, that in writing, the only change in assuming

"ẓid bud" for "ṣad bad" is the addition of a dot to the first letter of "ṣad."

1368. "Have filled your mind"; lit., "have increased or abounded in you."

1369. Lit., "I brought up manifestly dust from the sea."

The idiom means "to trample anything under foot so that dust arises; to annihilate." Here there is possibly a sub-allusion to the ground's appearing under the sea when the latter was brought to naught, driven aside, or divided, but this, *pace* the T. Com., is not the primary meaning here.

1370. "The plate and tray"; a reference to the manna and quails, "mann va-salvā," with which the Israelites were fed during the forty years' wanderings in the desert of Tīh.

1371. *i.e.*, the golden calf. (See Note 1333).

1372. *i.e.*, you had none of those suspicions of the calf which you had of me.

1373. *i.e.*, you thought yourself smart in suspecting me, but your smartness was at fault when you did not suspect the calf.

1374. *i.e.*, unanimous in believing in his imposture.

1375. *i.e.*, if even a calf is worthy of being called God, surely I, after all the proofs I have given, am worthy of being considered a prophet.

1376. "Properties," "guzīnish," which means also "approbation, choice," and in this sense might refer to the approbation and choice of the calf by the Israelites,

1377. I have translated by the passive for the sake of clearness.

1378. *i.e.*, an intimate of Joseph's.

1379. See Note 916.

1380. *i.e.*, when Abū Bakr at first took cognizance of Muḥammad he could see at once that the latter was sincere, because he was of the same kind and nature as he.

1381. Abū Jahl was an unbeliever and a bitter enemy of Muḥammad. He is supposed to be alluded to in the Qur'ān, xxii. 8.

1382. *i.e.*, not being of the same kind or nature as Muḥammad, he had no love for him.

1383. See Note 153.

1384. "Who has become notorious (through his love)"; lit., "whose bowl has fallen from the roof"; "k'-ash zi-bām uftād ṭasht"; *i.e.*, whose secret has become divulged, and who has become notorious and disgraced in the eyes of the commonalty. As the lover who conducts an intrigue is supposed to be disgraced in the eyes of the people, so the Ṣūfī who loves God with an esoteric conception of Him is disgraced in the eyes of the ignorant commonalty.

1385. "Hastened away," "bi-taft." But the verb "taftan" means also "to be angry."
The T. Com. understands "ba-taft," "with warmth," and takes this expression with the second hemistich.

1386. The invocation, "Lā ḥaul!" from "Lā ḥaula wa-lā qūwata illā bi-'llāh!" "There is no power or strength except in God!" is here used as an expression of perplexity and amazement. (See Note 80.)

1387. *Cf.* the Qur'ān, xxxii. 30: "Turn then away from them, and wait expectant, (for) truly they wait expectant." Rodwell explains, "Wait thou for their punishment as they wait for thy downfall."
The T. Com. says these words were addressed to Muḥammad to deter him from troubling to accuse the Meccan infidels of falsehood.

1388. The apodosis understood is of course "do not

apply the remedy." The case supposed is that of him who is not a real seeker of the truth.

1389. The meaning of the second hemistich is that you should not frown at, and turn your back upon, the real seeker of the truth.

The chapter, "'Abasa," "He frowned," is the 80th of the Qur'ān, the first two verses of which are:

"He frowned, and he turned his back,
Because the blind man came to him."

Rodwell says, "We are told in the Traditions, etc., that when engaged in converse with Wālid, a chief man among the Koreisch (Quraish), Muḥammad was interrupted by the blind Abdallah Ibn Omm Maktûm ('Abdu 'llāhi 'bnu Ummi Maktūm), who asked to hear the Koran. The prophet spoke very roughly to him at the time, but afterwards repented, and treated him ever after with the greatest respect. So much so, that he twice made him Governor of Medina."

The T. Com. says that Muḥammad was engaged with a number of the Quraish princes.

1390. This verse and the following fourteen are addressed to Muḥammad.

1391. See Note 1394.

1392. "A company of princes"; *i.e.*, the chiefs of the Quraish tribe.

Aḥmad is a name of Muḥammad.

1393. "Tabūk"; a district situated on the road from Syria to Medīna.

1394. "An-nāsu 'alā dīni 'l-mulūk." The usual form is "An-nāsu 'alā dīni mulūki-him"; "The people follow the religion of their princes."

1395. "A meeting"; lit., "a place of session," "munākh"; and by extension, "a session, a meeting."

1396. Muḥammad says to the blind man that a meeting of the Quraish princes would seldom happen

so opportunely, whilst he, the blind man, is a friend, has abundant leisure, and can come at any time.

1397. The quotation in the first hemistich is from the Tradition, "An-nāsu ma'ādinu, ka-ma'ādini 'dh-dhahabi wa-'l-fiḍḍa"; "Men are mines, like mines of gold and of silver." The meaning is that men are of different natures and capacities, and that as different mines yield more or less return to the miner, so different men repay in a greater or less degree the work of the spiritual guide.

Hence in this address the Author, on the part of God, admonishes Muḥammad, and, by implication, his spiritual successors, to abstain from troubling with intractable people, such as the Quraish chiefs, and to devote their energies to such men as the blind man 'Abdu 'llāhi 'bnu Ummi Maktūm, who by their natural piety and spirituality are worth a hundred thousand such men as the Quraish chiefs.

1398. "Hidden"; lit., "retired to its den," "muk-tanis."

1399. Because the bat, being weak-sighted, has a natural antipathy to the sun, and can find nothing agreeable or consonant in it.

So too if the man who is blind of heart finds anything agreeable and consonant in a supposed sun of spirituality, it is a proof that the latter is not a real sun.

It is therefore a source of congratulation to the prophet or saint that those who are naturally blind of heart should hate and reject him, because their antipathy and disbelief prove his truth.

1400. There is a superstition that the beetle is destroyed by the scent of roses or rose-water, and that it will come to life again if restored to the filth in which it delights.

Worldly men are like the beetle in their aversion to the pure and their love of the filth of the world.

1401. This expresses metaphorically that the fact

that the wicked man avoids me proves that I am a true prophet.

1402. *i.e.*, by my discrimination the good are separated from the evil, and that which is true from that which is false. Evil people and the false are rejected by me, as the straw is rejected by the sieve.

1403. This is only a metaphorical way of expressing that Muḥammad and his spiritual successors distinguish the people of externals, the worldly and carnal, from the spiritual.

1404. By "God's balance" is apparently meant the highest spiritual condition and knowledge, by which the Perfect Man can discern the innermost nature of all people, and distinguish the shallow from the deep, the worldly and carnal from the spiritual.

1405. *i.e.*, as every one according to his nature and capacity looks up to and esteems some one or something, so the worldly and carnal man looks up to and most esteems one who can procure him the greatest sensual enjoyments.

The word "kāla" generally means "effects, goods," but also an "unripe melon." The T. Com. says it signifies here "the unripe, bad and tasteless part of a melon." I am inclined to think, however, that its meaning here is "goods," and would offer as an alternative rendering, "the ass is a seeker, and there are goods befitting it."

1406. *i.e.*, the worldly and unbelieving man thinks his avoidance and unbelief injure the prophet, whilst really he brightens and rejoices his heart, because such avoidance and unbelief are a proof that the prophet is of an opposite nature, and that his claims are true. The above eleven distichs though given as the words of Muḥammad, may, as the T. Com. says, be supposed to be uttered by any saint, his spiritual successor.

1407. Jālīnūs; *i.e.*, Galen, the physician.

1408. Lit., "homogeneousness in me from him"; *i.e.*, "in me as regards him," or "*vis-à-vis* of him."

1409. "A common property"; lit., "a commensurable quantity," "qadr-e mushtarak."

1410. "The tomb," "laḥd"; in Persian generally "laḥad," is, lit., "a place dug in the side of a grave, a sepulchral niche."

1411. This distich apparently depends upon the last distich but three.

"'Arsh," "the Higher Throne of God," is the Universal Intellect. (See Note 77).

By "a royal falcon of the 'Arsh" is meant a prophet or saint, and by "an owl of the earth," a carnal, worldly man.

1412. "'Illīyīn," (the oblique case of 'Illīyūn), and "Sijjīn" are both described in chap. lxxxiii. of the Qur'ān, the former in verses 18-20, the latter in verses 7-9.

"Verily, the register of the righteous is in 'Illīyūn. And what shall make you know what 'Illīyūn is? (It is) a book written upon."

Rodwell in a note says: "'Illīyūn, a name of the *lofty* apartments of paradise, is transferred to the register of the righteous." That is, it is the name of the place and of the register.

Redhouse says it is the "name of the highest of the eight paradises mentioned in the Qur'ān." Hughes and Steingass give it as the seventh. 'Alī Naẓīmā and Rashād (P.A. and T. Dictionary) define it as follows:

"Fevqa 's-samāvāt, yā khyad eshref-e maqāmāt-e jennāt ōlān bir maqām, ki ervāḥ-e 'urefā-ye mu'minīn ōrāya ṣu'ūd eder;"

"A stage above the heavens; or else the most noble of the stages of the paradises, to which the souls of believers, adepts in spiritual mysteries, ascend."

Hughes says, "There are eight heavens or paradises mentioned in the Qur'ān, and although they appear to be but different names for the place of bliss, Muḥam-

madan divines have held them to be eight different stages. These eight stages are spoken of in the Mishkāt, book II. chap. i., as eight doors."

From a comparison of the above authorities, I think it may be taken that 'Illīyūn is the highest paradise of the Qur'ān, or the highest stage or mansion of it, besides being the name of the register of the righteous there kept.

This implies, if we assume eight paradises or eight stages, a division distinct from that of the seven planetary heavens and, above them, the Kursī or Lower Throne of God, and the 'Arsh or Higher Throne of God; and it is difficult to account for the Author's assigning 'Illīyūn to the prophet or saint after calling him a royal falcon of the 'Arsh, unless, perhaps, we consider the Author to be taking a more exoteric view, and to be giving him the highest station assigned in the Qur'ān, the 'Arsh being spoken of there only as the Throne of God, and not, as in the esoteric Ṣūfī system, as the Universal Spirit, or the Universal Intellect. The Qur'ān says of Sijjīn: "Verily the register of the wicked is in Sijjīn.

And what shall make you know what Sijjīn is?

(It is) a book written on."

Rodwell says, "Sijjīn is a prison in hell, which gives its name to the register of actions there kept."

Redhouse says, "A dungeon. A place in hell where the devil is imprisoned and the records of sins are kept."

Steingass calls it in addition "The seventh hell."

Hughes does not speak of it as a hell, and gives "Hāwiya" as the seventh. We may perhaps assume that it is supposed to be a dungeon in the seventh hell, or in the seventh division of hell.

The Qur'ān says of hell and of those who follow Satan, xv. 44:

"It has seven portals; at each portal there is a separate division of them."

1413. "Like Jesus in breath"; *i.e.*, having the

miraculous breath of Jesus with which he is supposed to have cured the sick and resuscitated the dead.

1414. "An ass with a bell"; *i.e.*, presumably, a noisy and sensual fool. Or possibly, a sensual fool whose evil qualities readily call attention to him.

1415. "Lā-makān," "the region of non-place," means here the region of non-place in which the prototypes of all things, "a'yān-e s̱ābita," "the fixed essences," are supposed to be before they receive objective existence in the material world. They are too in a *state* of non-existence, being only implied in God's Attributes. In the region of non-place or the state of inexistence one is extinct as to self in God. "Lā-makān" is also an epithet of God as one not existing in place or space. (See Note 1637). This state of inexistence is also called "'adam."

1416. The prophet or the saint has the common property of materiality with the worldly, carnal man, and hence they may be together for a time; but spiritually they are of a different kind, and hence really widely asunder.

1417. "Almost in words"; lit., "with a virtual tongue," "bā zabān-e ma'navī."

The more usual expression is "bā zabān-e ḥāl," "with the tongue of the condition." *E.g.*, the sentence, "The chair invites you to sit down upon it," may be rendered,

"Ṣandalī bā zabān-e ḥāl ba-shumā mī-gūyad ki bar man bi-nishīn."

1418. Lit., "my self-respect strikes you on the head with a staff, (intimating to you), 'Keep off, vile creature, from here!'" The staff called "dūr-bāsh" ("be far!") is used to keep the mob from pressing too close in public solemnities.

1419. "Of my mine"; *i.e.*, "of the same origin and nature as I."

1420. Lit., "For nightingales the garden is fitting as place; for the beetle the abode is best in a dung-heap."

1421. *i.e.*, it cannot be fitting, because such a one is alien to my nature and of a different kind. The prophet or the saint is supposed to be speaking in this and the following distich.

1422. Lit., "I had a vein of them, and that, God cut away; how (then) should that evil-veined man come upon me?"

The meaning is that the prophet, or the spiritual guide, the Perfect Man, the saint, was subject in a slight degree to the carnal soul, "nafs," in common with the worldly, carnal man, but that God purified this "nafs," so that it became "nafs-e muṭma'inna," "the carnal soul tranquillized and under complete control."

1423. Lit., "One sign of Adam from all eternity was this."

1424. If Satan had worshipped the man, it would have been a sign that there was something in common between them, and in that case the man could not have been Adam, the vice-gerent of God on earth.

1425. "Enjoying themselves," "sāz girifta," which has here the sense of "mutamatti' shuda."

1426. Lit., "should slip back again."

1427. "Smashed the sleeper's face to pieces"; lit., "made poppy seeds of the sleeper's face"; "rūy-ē khufta-rā khashkhāsh kard."

1428. The Author presumably means that a fool has no idea of the importance of keeping engagements, and does not care what he promises.

1429. "Do not be deluded"; lit., "do not fall upon buttermilk," "ba-dūgh mayuft." *Cf.* the expression, "sūy-e dūgh ṣalā zadan," "to call out an invitation towards buttermilk," *i.e.*, "to try to delude," which

occurs on p. 428 of the T. Com.'s text, and means evidently "to try to delude." (See p. 242 of my Translation, and Note 1917). "Dūgh" has four senses, namely "curds"; "curds beaten up with water as a drink"; "buttermilk"; "whey."

In the two idioms here quoted it apparently means one of the last three, and the deceit, I suppose, consists in trying to impose some one of these upon people instead of curds. In the following verse of Sa'dī's Gulistān, Book I., "dūgh" evidently occurs in the sense of "curds":

"Gharībī gar-at māst pīsh āvarad,
Du paimāna āb ast-u yak chamcha dūgh;"
"If a stranger bring you curds and whey,
Two measures are whey and one spoonful curds."

Steingass gives neither of these two idioms, but only the idiom "dūgh khyardan," "to be mistaken, to commit an error."

To the first of these renderings we may by a very slight extension add, "to be deceived, deluded," which makes it consonant with the two idioms here quoted.

The T. Com. explains,

"Ānyṇ mekr ve-sevgendine i'timād ve-taṣdīq edip, belā ve-miḥnete giriftār ōlma"; "Do not trust to, and believe in his oath, (and so) be involved in calamity and trouble."

The latter clause may possibly be the sense of the idiom, "ba-dūgh uftādan," in which case it would mean literally "to fall into curds or whey or buttermilk,' but having regard to the idiom, "sūy-e dūgh ṣalā zadan,' I am inclined to doubt.

1430. The Author means that since the fool's carnal soul is predominant it will feel the restraint of a double obligation, namely, a promise and an oath to keep it, more than that of a simple promise, and so urge him more to free himself from the double obligation than from the simple one.

1431. See the last distich but two, where the bondman is the intellect, and the ruler, the carnal soul.

In the first hemistich it is necessary to add the words in brackets in order to give clear sense to the second hemistich of the next distich.

1432. *i.e.*, do not hope that he will respect the Qur'ānic command to fulfil engagements.

Cf. the Qur'ān, v. 1 : "Fulfil engagements."

1433. *Cf.* the Qur'ān, v. 91 : "And keep your oaths."

1434. *i.e.*, he who knows that in making an engagement he really makes it with God, if reduced even to a thread by the trouble of keeping the engagement, will still wind himself round it with that thread, his body : *i.e.*, he will adhere to his engagement to the last extremity.

1435. The "Companions," "Ṣaḥāba," also called "Aṣḥāb," and "Ṣuḥba" ; *i.e.*, the disciples and companions of Muḥammad.

1436. Lit., "since his nature was all kindness and generosity," or, "naught but kindness and generosity."

It is evident, I think, that the reference is to Muḥammad, so to avoid ambiguity I have translated a little freely.

1437. "A Quṭb." This may mean the "Quṭbu 'l-Aqṭāb," the chief of the Ṣūfī hierarchy, or simply a Ṣūfī saint, a "Murshid" or spiritual guide. (See Note 1336.)

1438. *i.e.*, although you have not an enlightened mind, and hence cannot distinguish between the less and the more valuable, or the bad and the good. I translate "chūn" by "although" for clearness.

1439. The "treasure" means the Ṣūfī saints, or rather their spirituality and divine knowledge, which may be found under the ruin, their body, or their poverty-stricken outer guise.

The injunction to him who cannot well distinguish between people is to consider nobody in poor and Ṣūfī guise as devoid of spirituality and divine knowledge,

but, if he wish to gain such a treasure, to seek the society of them all. He may then profit by such of them as have really spirituality and divine knowledge.

1440. "A sign"; *i.e.*, a sign of their being treasures of spirituality and divine knowledge.

1441. "Devote yourself to them;" lit., "move round them," as people move round the Ka'ba and other holy things or places as a religious rite.

1442. See Note 1439.

1443. "Visiting," "ṣila," which means also "union," and is used in that sense in a following distich. See Note 1492.

"On foot, or mounted"; *i.e.*, probably, "humble, or great." The T. Com. says "novice, or Adept," but this seems a restriction which the reference to "enemies" in the next distich does not warrant.

1444. I read with the T. Trans., B.U., and the H. Com., "az darāzī khā'if-am," "I am fearful of prolixity"; but the T. Com. reads "ān malālat (or malāl-at) khā'if-am," the "ān" being an obvious misprint for "az." He however renders, "taṭvīl-e maqāl-dan khā'if-im," which is evidently from "az darāzī."

1445. The T. Com. explains that it is so necessary for the Ṣūfī aspirant to have companions and friends, that if he cannot meet with any he should carve one even out of stone, so as not to follow the Path of God alone.

I think, however, that the second hemistich is more probably only an exaggeration of the injunction conveyed in the first, and means, "try to make friends even of those who seem the hardest and most unlikely."

1446. The reference is to the white or leprous hand, "yad-e baiẓā," which Moses stretched out and displayed.

1447. I read "mushriq," "resplendent."

1448. "(O God), whose praise we recite"; "Subḥānā." The word "subḥān" means "the praise of God," and especially the declaring of Him to be free from all attributes which do not become Him. It is generally used in construction in the accusative, with the verb understood; *e.g.*, "subḥāna 'llāh," "(we recite) the praise of God," or "subḥāna-hu," "(we recite) His praise."

Here the word is used in the sense of "God, whose praise we recite, and whom we declare to be free from all attributes which do not become Him." *Cf.* the adjective "subḥānī," "divine."

1449. *Cf.* the Tradition,

"Maraḍtu, fa-lam ta'ud-nī"; "I was sick, and you did not visit me."

1450. *i.e.*, there is safety from evil in the companionship of the saintly because you are confirmed by them in saintliness and with them all together you form a whole which, in its spiritual strength, has power to resist the promptings of the carnal soul and of Satan.

Besides this, as an individual spirit you are only a part, as it were, of the whole Universal Spirit, whereas the saint is as the whole.

1451. "He eats his head"; *i.e.*, he leads him astray and destroys his faith.

Instead of "friendless," "headless," *i.e.*, "without a spiritual chief," occurs in some editions.

In the first hemistich we may translate "cuts away," instead of "carries away," but the rhyme is not so good.

1452. *i.e.*, says the T. Com., to separate from the body of worshippers either in heart or in person is (from) the deceit of Satan.

The T. Com. quotes the two following Traditions:

"Man arāda min-kum buḥbūḥata 'l-jannati, fa-li-yulāzima 'l-jamā'ata, fa-inna 'sh-shaiṭāna ma'a 'l-wāḥidi, wa-huwa mina 'l-ithnaini ab'ad;"

"He of you who wishes to be in the circuit of paradise,

let him attach himself to the body of worshippers, for verily Satan is with one, but he is farther away from two."

"Inna 'sh-shaiṭāna dhi'bu 'l-insāni; ka-dhi'bi 'l-ghanami ya'khudhu 'sh-shāta 'l-qāṣiya. Īyā-kum wa-'sh-shi'āba wa-'t-tafriqata, wa-'alai-kum bi-'l-jamā'a;"

"Verily Satan is the wolf of man; like the wolf of the flocks he seizes the distant sheep. (Then) beware of divisions and disunion, and be a united body of worshippers."

1453. A "Sharīf," a "noble," is a descendant of 'Alī, the fourth Khalif.

1454. *Cf.* the Tradition: "Al-jamā'atu raḥma," "A united body is a divine mercy;" and the Tradition: "Yadu 'llāhi 'ala 'l-jamā'a," "The hand of God is on a united body;" *i.e.*, God favours and protects it.

1455. "Śabalat-ash," "his mustachios," scans ⏑ ⏑ ⏑ – for ⏑ – – of the metre.

1456. "Tabāh kardan," lit., "to spoil," evidently means here "to set against," but a secondary sense, "to render incapable of being turned to account," may also be intended.

1457. "Khalvat guftan" is here equivalent to "khalvatī guftan," "to speak or say in secret."

1458. Lit., you are a Jurist, and this (man) is an illustrious Sharīf.

1459. "Our food"; lit., "a loaf."

1460. *i.e.*, we follow our course in accordance with the dictates of your learning and guidance.

1461. A "Saiyid," a "lord," is a descendant from Muḥammad, or from the House of Muḥammad.

1462. "Beat him off"; lit., "make him cotton." "Mar varā panba(h) kunīd." B.U. says most Commentators incline to the reading, "panba(h) kunīd," but

that the older MSS. have "tanbih kunīd," "reprove" or "punish" him. ("Tanbih" would be for "tanbīh.")

1463. "Stay (in)"; "zanīd (bar)"; which means literally, "come into contact (with)," or "associate yourselves (with)." The T. Trans. reads, "Hafta'ī mihmān-e bāgh-ē man shavīd;" "Become for a week the guests of my garden." B.U., and the H. Com. read, "Hafta'ī bar bāgh-u rāgh-ē man tanīd." "Tanīdan (bar)" would have here practically the same sense as "zadan (bar)."

1464. The H. Com. says the right is always more noble than the left.

1465. The T. Com. explains metaphorically, "when the Jurist and the Sharīf had dismissed the Ṣūfī from their hearts and repudiated him."

1466. "Without waiting for permission." This I take to be the sense here of "tīz," the primary meaning of which is "quickly." The T. Com. renders it "ijāzet-siz," "without permission."

1467. "You force your way into my garden"; lit., "you 'forcibly' ('az sitīz') enter my garden."

1468. Junaid of Baghdad, called Saiyidu 'ṭ-Ṭā'ifa, the Lord of the Company (of Ṣūfīs), died in 297, 298, or 299 A.H. (909, 910, or 911 A.D.). He held the rank of Imām in the Ṣūfī hierarchy. (See Note 447.)

Bāyazīd (Abū Yazīd) of Basṭām, by the most trustworthy accounts, died in 261 A.H. (874 A.D.). He held the rank of Quṭbu 'l-Aqṭāb in the Ṣūfī hierarchy. (See Note 447.)

1469. "My turn"; lit., "my time, moment," "ān-e man"; but the expression might signify "mine," *i.e.*, "that which I had to endure."

1470. The plural, "aghyār," is here used in the sense of the singular.

1471. The word "draught" is more apposite in Persian, because "to suffer" is expressed by "khvardan," "to eat" or "to drink."

1472. This distich is probably a reflection of the Author's. The T. Com. considers it as part of the Ṣūfī's speech, but his comments do not seem to me very apposite.

1473. Qaimāz, says the T. Com., is the name of the gardener's wife or maidservant.

1474. The T. Com., and the T. Trans. read "tā ki kard," and the former explains "kardan" by "jimā' kardan"; but B.U., and the H. Com. read "tā chi kard." If this reading be accepted, we should render the hemistich "who knows, as to his mother, what she has done?"

1475. *i.e.*, has pretended to be descended from them.

1476. *i.e.*, he judges of the godly descendants of the Prophet and of other saintly men by himself. This and the following three distichs are the Author's reflexions on the strictures of the gardener. It is also implied here that they who are thus suspicious as regards such holy men must be themselves bastards and adulterers.

1477. An illustration of the fact that it is a man's own evil condition which leads him to have suspicion of the good and pure.

1478. "Not in any way indeed expressive of that of the sons of the Prophet." Lit., "far from the sons of the Prophet!" The T. Com. seems to have misunderstood the second hemistich through the Persian want of punctuation.

1479. The T. Com. implies that stress may be laid either upon the word "Prophet," or upon "theft."

1480. "The troubled man"; lit., "the asylum-seeking man," (mard-ē multajī). Perhaps the Author

means by the term the man who was reduced to difficulties, and was seeking by means of craft a refuge from his enemies.

1481. The "Revolter," "Khārijī." Hughes says: "The first who were called "Khawārij" were the 12,000 men who revolted from 'Alī after they had fought under him at the battle of Ṣiffīn. They affirmed that a man might be appointed Khalif, no matter of what tribe or nation, provided he were a just and pious person, and that if the Khalif turned away from the truth, he might be put to death or deposed.

They also held that there was no absolute necessity for a Khalif at all."

They of course did not recognise 'Alī as a legal successor of Muḥammad. The T. Com. understands by Khārijī the army of Yazīd, the second Khalif of the Umaiya dynasty, because, presumably, Ḥusain, 'Alī's younger son, was killed in fighting against Yazīd's army at Karbalā in 61 A.H. (680 A.D.).

To support this explanation he translates "kunad," the aorist tense, by "eiledī," the indefinite past.

1482. "The Family of Muḥammad," "Āl-e Yā-Sīn." The letters Yā-Sīn are the title of Chapter xxxvi. of the Qur'ān, and they are prefixed also to verse 1.

From Ḥusain's conjecture that they mean "Yā Saiyid," "O lord!" they have come to be taken as a name of Muḥammad.

There is a Tradition also in which these letters are said to be one of Muḥammad's names:

"Inna 'llāha sammā-nī fi 'l-Qur'āni bi-sab'ati asmā'iṇ: Muḥammadiṇ, wa-Aḥmada, wa-'Abdi 'llāhi, wa-Muzammiliṇ, wa-Mudaththiriṇ, wa-Ṭā-Hā, wa-Yā-Sīn."

"Verily, God has called me in the Qur'ān by seven names: Muḥammad, Aḥmad, 'Abdu'llāh, Muzammil (the Cloaked), Mudaththir (the Enwrapped), Ṭā-Hā, and Yā-Sīn."

Baiḍāwī takes the letters to mean "Yā Insān," "O Man!" Rodwell's conjecture that the letters might

have been tokens of ownership, or the initials of the names of the owners of the chapters when the latter were collected for recension under 'Uthmān is not tenable, since such symbols would scarcely have been incorporated if on enquiry, which was easy, they had been found to have such a meaning.

The Tradition quoted is called by the T. Com., "Ḥadīth Ṣaḥīḥ," *i.e.*, "a genuine Tradition, by which is meant one of the highest authority, but it leaves the real meaning of these letters, and of others which are prefixed to various chapters of the Qur'ān, unknown.

1483. "Demons and ghūls"; *i.e.*, wicked men.

1484. Shamr was the most bitter opponent of Ḥusain at the battle of Karbalā, and is reported to have cut off his head. The distich is a reflexion of the Author's.

1485. "Disabled;" lit., "ruined," "kharāb."

1486. "I (lit., we) have sprung over the water," "Mā jastīm az āb." The sense appears to be "I have now no longer anything to fear."

B.U., and the H. Com. read, "bā chashm-e pur āb," "with tearful eyes."

1487. "Destitute (of friends)"; lit., "less, diminished (as to numbers)," "kam."

1488. "How bad is the exchange!" "bi'sa 'l-'iwaḍ!" (in Persian 'ivaẓ); an Arabic locution, which means here, "you have made a bad exchange in abandoning me for him."

1489. "Thief," lit., "amputated as to the hand."

1490. "Without asking for permission"; lit., "and not say, 'Is there (a) command?'"

1491. "Vasīṭ," and "Muḥīṭ" are the names of two books of judicial decisions or decrees, "fatāvā."

1492. "This visiting"; *i.e.*, the visiting which is enjoined by the holy Law.

1493. A reflexion of the Author's, inculcating the necessity of visiting the saints, by which is meant, says the T. Com., having spiritual union with them.

A Companion of the Prophet was of course a saint.

1494. *i.e.*, seek the protection, instruction, and spiritual influence of the saints, in order that you may become in your spiritual brightness more luminous than the sun.

1495. *i.e.*, whether abroad or at home, make your main object association with, and devotion to the saints.

1496. "The pilgrimage" (ḥajj) and "the visitation" ('umra).

The pilgrimage has been described by Hughes and others. Of the visitation or minor pilgrimage, "'umra," Hughes says: "'Umra, a Lesser Pilgrimage or a visitation to the sacred mosque at Mecca, with the ceremonies of encompassing the Ka'ba, and running between al-Marwa and aṣ-Ṣafā, but omitting the sacrifices, etc. It is a meritorious act but it has not the supposed merit of the Ḥajj or Pilgrimage. It can be performed at any time except the eighth, ninth, and tenth days of the month Dhu'l-Ḥijja, these being the days of the Ḥajj or Greater Pilgrimage." Under the heading "Ḥajj," however, he says the 'umra can be done at any time of the year except on the ninth and four succeeding days of Dhu'l-Ḥijja.

In saying "for the pilgrimage and the visitation," the Author probably means "either for one or the other."

Bāyazīd had most probably been on the pilgrimage before, and might therefore accomplish afterwards the rites of either.

1497. *i.e.*, who was supported by, or endowed with, spiritual insight and divine knowledge.

1498. The T. Com. suggests that this distich may allude to the words "Fa-'s'alū ahla 'dh-dhikri in kuntum

lā ta'lamūn," which occur in the Qur'ān, xvi. 45, and xxi. 7. Verses 45 and 46 of ch. xvi. are as follows:

"And we have sent none before you but men whom we inspired—ask those who have Records if you know it not—

With positive proofs and books: and we have sent down to you the Record, in order that you may show clearly to men what has been sent down to them; then haply they may reflect."

I have given the two verses in order to make it clear in what sense "dhikr" (in Persian "zikr") is used here. It means a record of the divine institutes and mysteries, and the people who have records are those more particularly who properly understand these divine institutes and mysteries as recorded in their inspired books.

Hence, as taught in the present distich, it is incumbent upon those who desire divine knowledge to seek out a holy man or saint who has this knowledge, in order that they may learn it from him.

1499. "A treasure"; *i.e.*, the "Ṣūfī saint," or rather, the spirituality and divine knowledge which may be gained from him. (See Note 1439).

1500. "These interests of life"; lit., "this profit and loss."

1501. *i.e.*, The good deeds enjoined by the holy Law are only as the straw; whilst the Ṣūfī saint is as the wheat. If you find the saint and profit by his spirituality and divine knowledge, good deeds will follow, but the latter are only as the husk and cannot lead you to the inner truth which the saint has.

1502. *i.e.*, the main object in going to Mecca is to visit the Ka'ba. The sight of Mecca will necessarily follow,

1503. "(Your) object"; lit.. "(your) want" or "need."

1504. "A form like the new moon;" *i.e.*, bent with age.

1505. *i.e.*, as the elephant when asleep is supposed to dream of his native land, Hindustan, so the saint, here mentioned, in his spiritual visions, sees the worlds of "Jabarūt," and "Lāhūt," from which he originally came.

The world of "Jabarūt," "'Ālamu 'l-Jabarūt," is the Deity as evolved in His Names and Attributes, "al-Ḥadratu 'l-Wāhidīya"; and the world of "Lāhūt," "'Ālamu 'l-Lāhūt," is the Godhead, the Divine Nature, the Unity Essence, "adh-Dhātu 'l-Aḥadīya." The saint may have these spiritual visions when effaced as to his own essence, attributes and deeds: asleep, as it were, to them all. (See also Note 1506.)

1506. *i.e.*, when the saint here mentioned is effaced as to his own essence, attributes and deeds, asleep, as it were, to them all, he may enjoy the "contemplation of the divine Essence" (mushāhada), "of the divine Names and Attributes" (mukāshafa), and "of the divine Deeds" (muḥāẓara). This applies of course to any saint. God's revelation of Himself to the saint is called "Tajallī." This may be of the Essence (Ẕāt), of the Attributes (Ṣifāt), or the Deeds (Af'āl), according to the stage of advancement on the Ṣūfī Path. (See also Note 1505).

1507. By "opening his eyes" is meant becoming alive to his own essence, attributes and deeds, in short, to his human nature.

This is called "istitār," "being veiled," or "sattārī," "veiling."

It occurs to the saint through God's leaving a residue of human qualities in him, in order that he may not always be immersed in the contemplation of the divine Nature, but may be in a position to benefit men by his teaching

1508 "Becomes a window," *i.e.*, "to the spiritual world." This and the next distich are remarks of the Author's.

1509. "An 'Ārif," a Ṣūfī Adept. In 'Abdu 'r-Razzāq the definition is: "Man ashhada-hu 'llāhu Dhāta-hu, wa-Ṣifāta-hu wa-Asmā'a-hu, wa-Af'āla-hu; fa-'l-ma'rifatu ḥālun taḥduthu min shuhūdi-h;" "He to whom God has manifested his Essence, Attributes and Names, and Deeds; and "ma 'rifat" (the knowledge of the 'Ārif) is the state which arises from his vision." (See also Note 41).

1510. *i.e.*, use it as a collyrium to brighten your eyes.

1511. The Author resumes his account of Bāyazīd.

1512. A metaphorical expression, which means simply "To what place would you travel abroad?"

1513. A diram was worth about three half pence or two pence.

1514. In the first hemistich the *jeu de mots* between "'umra," the "visitation," and "'umr," "life," cannot be kept; "Ṣafā" too is used in the second hemistich in the sense of "purity" and also as the name of a small hill in Mecca, between which and another hill named Marwa pilgrims have to make seven courses, in commemoration of Hagar's running about to seek water for Ishmael.

The Ka'ba is only the material house of God on earth, whilst the spirit of the saint, being the place of the manifestation of God, is God's spiritual house. To visit the saint therefore, and enter into spiritual communion with him are much more meritorious and beneficial than to visit the Ka'ba. According to the Tradition, "Al-'umratu ila 'l-'umrati kaffāratun li-mā baina-humā mina 'dh-dhunūbi wa-'l-khaṭāyā;" "Visitations (of the Ka'ba) serve as expiation for the sins and offences committed in the intermediate periods." Then how much more meritorious and beneficial is it to visit God's spiritual Ka'ba, the saint, for in communing with him, as said in the second hemistich, purity, by which is meant freedom not only from sin but also from all save God, is gained.

1515. The T. Com. quotes several Qur'ānic verses and two Traditions in support of this. The second Tradition seems the most explicit of all these: "Al-mu'minu ashrafu 'alạ 'llāhi mina 'l -Ka'ba;"
"The true believer is more noble before God than the Ka'ba."

1516. "Above this" I take to be the sense of "nīz" here.

1517. *i.e.*, the heart of the saint contains nothing but God, manifested to it in His Essence, Attributes, and Deeds. A Tradition says:
"Mā wasa'a-nī arḍ-ī wa-lā samā'-ī; wa-lākin wasa'a-nī qalbu 'abd-ī 'l-mu'mini 't-taqīyi 'n-naqīyi 'l-wari';"
"My Earth and my Heavens cannot contain me; but the heart of my slave, the pious, pure, and God-fearing true believer, can contain me."

1518. Because the prophet or saint is the mirror of God's Essence, Attributes, and Deeds.
Muḥammad has said: "Man ra'ā-nī, fa-qad ra'ạ 'l-Ḥaqq;" "He who has seen me, verily, he has seen God." *Cf.* also the saying of Manṣūru 'l- Ḥallāj: "Ana 'l- Ḥaqq"; "I am God."

1519. *Cf.* the Qur'ān, lvii. 4:
"Wa-'llāhu ma'a-kum ainamā kuntum;" "And God is with you wherever you are."

1520. "That intimate friend"; lit., "that companion of the cave," a designation first applied to Abū Bakr, the first Khalif, who hid in a cave with Muḥammad before they set out on their flight to Medīna. The applying of it to the sick man indicates that he was an eminent saint.

1521. Lit., "that this sovereign (*i.e.*, Muḥammad) has come to me in the morning."

1522. "To whom none can set limits." This, as the T. Com. explains, appears to be the sense of "bī ḥāshiyat," the ordinary meaning of which is "without

retinue, unattended." It might however mean "yak-suvār," "a single horseman," a term sometimes applied to a prophet or saint as one apart from the people in his spiritual supereminence.

1523. "Kings." The plural is used probably out of respect to Muḥammad.

1524. *i.e.*, the nut changes its hard, and, as it were, morose aspect for a tender, fresh and smiling one when you break the shell.

1525. The Water of Life is supposed to be in the darkness. It is possible that the legend of the Water of Life has come from the Babylonian epic of the progress of the sun through the seasons. In the winter he is involved in storms and darkness, and thence, as it were from death, he arises to new life in the spring. Thus the darkness of death gives him new life.

1526. "The cup of intoxication," *i.e.*, with the divine beauty. This intoxication and the Water of Life eternal are gained through suffering and discipline.

1527. A corroboration of the fact implied in the first hemistich that hardship and suffering are the necessary preliminary to happiness.

"Dar," "in," has here the sense of "towards," "an approach to," "an introduction to," as it has in a later passage of the book.

1528. *i.e.*, practise austerity and submit to discipline; and seek in the mortification of your passions and desires eternal life.

The T. Com. quotes: "Mā 'l-ḥayātu illā fi 'l-maut;" "Life is only in death." And, "Mā 'l ḥayātu illā fi 'ẓ-ẓulma;" "Life is only in the darkness." (See Note 1525.)

1529. "This place;" *i.e.*, the dark and cold place of mortification of the passions, discipline, austerity, care and discomfort. See, especially, the last three distichs and the Notes appended to them.

2147. "Comes to an end"; lit., "becomes late." It is implied that he lets his life pass unprofitably.

2148. "His crafty brain"; lit., "his craft-place," "makr-gāh-ash."

This is the T. Com.'s reading, but he comments on "fikr-gāh-ash," "his thought-place," *i.e.*, simply "his brain."

2149. The letter "alif" is an upright bare stroke, and so is sometimes taken as a symbol of nakedness.

2150. "I am thinking of this"; *i.e.*, I am thinking of engaging in the duties of religion.

2151. *i.e.*, if he were sincere he would act, and not think of acting.

2152. *i.e.*, if he abstain from piety and devotion relying upon the fact that God is "Al-Ghafūr," "the Forgiving," and "Ar-Raḥīm," "the Compassionate," he is deluded by the carnal soul.

2153. *i.e.*, you do not seem to rely upon God's compassion when you have not any supplies for the body, though you do so when you have not any for the soul.

2154. *i.e.*, the brain was getting weak aud impaired.

2155. Lit., "in my eyes there is a brand or a blemish of obscurity," or, "from obscurity."

2156. Lit., "you have fixed (everything) on this." We might translate, "you have restricted (everything) to this." *Cf.* the H. Com.'s "Isī-par tu-nē ḥaṣr kiyā hai." The T. Com. translates, "Būnuṇ-üzerine dikildiṇ; ya'nī, hemān bir jevāb-üzere s̱ābit-qadem ōlduṇ;" "You stick to this; *i.e.*, you are steady to only one answer."

2157. *i.e.*, your want of means to rise, which comes from your lack of ability, keeps you on the ground. You cannot gain any celebrity.

carnal soul may enjoin prayer and fasting through some motive of self-interest.

1538. "Make yourself dependent upon him"; or "hang on to him"; "bi-gīr āvīz-e ū"; which seems equivalent here to, "muta'alliq ba-ū shau." The T. Com. renders, "ānyṅ mizāj-u sīretinī ṭūt"; "adopt his disposition and conduct." This might possibly come from taking the literal sense to be, "hang on to the same hook as he does."

Steingass gives "circuit" as one sense of "āvīz." If there be sufficient authority for this, the lit. sense might be, "get into the same circuit as he." This would also support the rendering of the T. Com.

1539. B.U. says that the sugar-canes which grow together in the middle of the field are good, but that those on the borders are worthless. In the text, however, he and also the H. Com. read "pīsha-gar," the "craftsman," instead of "nai-shakar," "sugar-cane." A friend, Mr Woolway, an experienced horticulturist, suggests that the sense is probably that when a number of sugar-canes grow together they serve to keep the ground more moist and hence grow better.

1540. *i.e.*, it will find some fresh pretext to justify its suggestions.

1541. Lit., "it utters cold promises hotly."

1542. To Ḥusāmu 'd-Dīn was transferred the successorship to Rūmī after the death of Ṣalāḥu 'd-Dīn. It was Ḥusāmu 'd-Dīn who suggested the composition of the Masnavī, and who wrote at least a part of it down from Rūmī's dictation.

1543. *i.e.*, "those under the sway of the carnal soul cannot be improved without the instruction of such a spiritual guide as Ḥusāmu 'd-Dīn.

1544. *i.e.*, God has decreed that those who are under the sway of the carnal soul should be cut off by the veil of their carnal desires from spirituality, because the

saint of their time has been vexed by and has execrated their sensuality and worldliness. See the next distich but four, in which the sensuality of the carnal soul is likened to the dark night.

1545. *i.e.*, men are confused and helpless before God's decrees. They cannot understand or avert them. It is only God who can remedy one decree by another. The meaning of the first hemistich is that although God may decree that men be cut off from spirituality because they obey the carnal soul and vex the saint, He may also decree that a saint, such as Ḥusāmu 'd-Dīn, come and improve their moral condition.

In the Traditions the following occurs;

"It was said (once), 'O Prophet of God! inform me respecting charms, and the medicines which I swallow, and the shields which I make use of for protection, whether they prevent any of the decrees of God?'

Muḥammad said, 'These also are by the decree of God.'"

1546. "That black serpent" means simply the carnal soul, which is first weak, but soon grows into formidable dimensions by being fostered.

1547. The meaning is that the carnal soul is as much subject to the spiritual influence of Ḥusāmu 'd-Dīn as the serpent was subject to Moses, in the hands of whom it returned to the harmless form of a rod.

1548. *Cf.* the Qur'ān, xx. 20–22:

"He said, 'Throw it (the rod) down, O Moses!'

So he threw it down, and behold! it (became) a serpent, which ran about.

He said, 'Take it; be not afraid! we will restore it to its former mode of being.'"

1549. *Cf.* the Qur'ān, xx. 23:

"'And put your hand to your arm-pit; it shall come forth white, without hurt (to it):—another miracle!'"

The sense of the first hemistich, in which Ḥusāmu 'd-Dīn is addressed by the Author, is explained by the

metaphor in the second, which means, let the darkness of carnal souls predominant be dispelled by the light of your teaching, so that they become "muṭma'inna," "tranquillized," and entirely under the command of the higher spirit and intellect. (See Note 1544 and the distich to which it refers).

1550. *i.e.*, the carnal soul has become predominant in men. Allay it by breathing prayers over it, and by your spiritual influence.

1551. The T. Com.'s explanation, that the breathing of the sea is its ebb and flow; by which a fire on the shore may be quenched seems to me rather far-fetched. I think the Author alludes rather to the emanations from the sea and their cooling and health-giving effect.

The moral influence is of course considered greater and more excellent than the material effect.

1552. *i.e.*, it deceives you by appearing insignificant in order that you may not fear to approach and try to contend with it; and you can only successfully contend with it if you are supported by God.

1553. This and the preceding distich refer to the battle of Badr, in which the infidels from Mecca were much more numerous than the Muslims. *Cf.* the Qur'ān, viii. 45, 46:

"(Remember, O Muḥammad,) when God showed them to you in your dream as few; but if He had shown them to you as numerous, you would have been fearful, and have disagreed in the matter: but God preserved (you from this), for He knows verily what is in the hearts (of men);

And (remember) when He made them appear in your eyes, when you met, as few, and diminished you in their eyes, in order that God might accomplish a matter which was (to be) done. And to God are all matters made to return."

The illustration does not appear very satisfactory, for the carnal soul makes itself appear small in order that not fearing it, you may be defeated by it; but the army

of the infidels was made to appear small in order that Muḥammad might be encouraged to approach and defeat it. If, on the other hand, we take the infidels to be as those who, deceived by the apparent insignificance of the enemy, are led by false confidence to approach it, and so to suffer defeat, a comparison seems to be set up between the Muslim army and the carnal soul.

1554. "The external holy warfare and the internal." The external is the war against infidels, the internal, that against the carnal soul. The former is also called the smaller, "aṣghar," and the latter, the greater, "akbar."

1555. Lit., "In order that He might put the easy in his power, (and) that he should turn away (his) face from the difficult"; *i.e.*, "should be able to turn away his face from the difficult."

Except that of the T. Com., all my editions, including that of the T. Trans., have "na-gardānīd rū," "(that) he should not turn away (his) face," which is a plausible reading. If correct, it would mean "that he should not turn away his face from a difficulty which really had the appearance of a difficulty." Verses 7 and 10 of chapter xcii. of the Qur'ān do not seem to have any bearing upon this distich, though some of the Arabic words used are almost identical, namely: "Sa-nuyassiru-hu li-'l-yusra"; "We will make him go easily to prosperity." And "Sa-nuyassiru-hu li-'l-'usra"; "We will make him go easily to misery."

If there is any connection we should have to render the distich,

"In order that He might make Muḥammad go easily to prosperity; and that he might (be able to) turn away his face from misery."

The "prosperity" here would be success in the holy warfare, external and internal, and the "misery," the difficulties and hardships to be encountered in pursuing it.

1556. *i.e.*, Muḥammad was inspired with confidence by the holy warfare's appearing easy, and this apparent slightness of the undertaking was success for him because however difficult it really was God was his friend and guide.

1557. "Dhu 'l-faqār" ("the master of the vertebræ") was the name of a sword taken from an infidel at the battle of Badr.

It belonged first to Muḥammad and afterwards to 'Alī.

1558. "May walk of themselves"; lit., "may walk with their own feet."

"To the fire"; lit., "to the fire-temple."

1559. The T. Com., separating "bargī" from "kāh," renders, "He shows you straw as a blade," and he explains "straw" in the next distich as the human form of the prophet or saint. But "straw" *is* in the form of a blade or stalk, therefore in what does the deception consist? I think we should read "kāh-bargī," "a blade or stalk of straw," and simply understand the word "prophet" or "saint." Then the meaning would be, "God shews the prophet or saint as a blade of straw," *i.e.*, as a material being who through asceticism has been reduced to extreme thinness and paleness.

1560. "The world"; *i.e.*, presumably, the world of the wicked and rebellious.

1561. "The water of this stream" means the prophets or saints and their power and influence.

1562. Og ('Ūj) the son of 'Anaq and King of Bashan was said to have been 3,633 cubits high, and to have lived from the days of Adam to those of Moses, who is said to have killed him.

The T. Com. says that 'Anaq was his mother, and 'Āj, his father. Hughes says his father was 'Ūq.

1563. According to the T. Com. "a wave of blood" means the enmity of the prophet or saint towards the worldly fool.

1564. The T. Com. explains that "the bottom of the sea" means the mind or heart of the prophet or saint.

The dry land then would signify an ordinary superficial mind.

The fool in his ignorance and folly takes the depths of this sea to be dry land, and presumptuously daring to encounter them is overwhelmed and destroyed. The metaphorical sense is that the fool under-estimating the depth, power, and influence of the prophet's or saint's mind, and taking it to be an ordinary mind like his own, behaves in a bold, presumptuous and unbelieving manner towards the holy man, and so meets with destruction.

1565. *i.e.*, the worldly, arrogant and carnal minded man cannot see things as they really are, but takes a perverted and wrong view of them.

1566. *i.e.*, it is only he who has a tendency towards spirituality and attains to the sight and knowledge of God who becomes endowed with spiritual wisdom, by which he may know the truth of all things. The man with a natural tendency to folly cannot attain to the sight and knowledge of God, and therefore he remains spiritually and intellectually blind.

1567. *i.e.*, he really hears the cry of the misleading ghūl to the effect that "This is your road!" (See Notes 408 and 1313).

1568. After speaking of the carnal-minded fool, who sees things as they are not, he censures and derides his belief that the sky and not God is the cause of all worldly troubles. In this censure and derision, he follows the method of pretended belief and satirically addresses the sky as the cause of troubles at the present time as great as those which are to happen in the latter days of the world.

1569. An ant is typical of weakness.

1570. "This Mansion": *i.e* the Earth. The lit.

rendering is "who has made the revolutions of your wheel revolve over this Mansion."

1571. *i.e.*, before you bring our lives to an end.

1572. "Our sapling"; *i.e.*, our bodies when young.

1573. *i.e.*, as by means of the sky the sapling grows and flourishes from water and earth, so our bodies grow and flourish through the products of water and earth.

1574. "Torches"; *i.e.*, heavenly bodies.

1575. "Dahrī," rendered "Materialist," is one who denies the existence of God, and holds the material universe to be self-existent and eternal.

1576. By "a man" is meant metaphorically "a prophet, saint, or spiritually enlightened man."
By "the spider" is meant "the worldly, foolish trifler who is spiritually blind."
"Khāna," "house," means metaphorically "the phenomenal world."
"Ḥādis̱," "new," means technically "of creation in time; not having existed from all eternity." It is opposed to "qadīm," "old, uncreated, having existed from all eternity."

1577. See Note 1576.

1578. See Note 1576.

1579. *i.e.*, intellect may be in any form however insignificant that form may appear.

1580. "Forms"; lit., "colours."

1581. The Author is presumably speaking here of the intellect as an entity, more particularly perhaps, the Universal Intellect, not of intellections, which latter he apparently speaks of here as colours, *i.e.*, forms. The intellect itself in its essential nature is as invisible to our consciousness as a fairy is to the senses.

1582. *i.e.*, the Universal Intellect of the prophets, saints and adepts is higher than the angels.

1583. *i.e.*, the worldly man, or the philosopher who has only the individual intellect, slavishly follows conventional teaching, and inclines to interests and speculations which are low compared with the spiritual heights of him who has attained to the Universal Intellect.

1584. *i.e.*, I suppose, your intellect is naturally inclined to the supreme heights of the spiritual world, being in a latent manner the Universal Intellect, but since you incline to the individual intellect or conventional imitative intellect of the worldly man, or the philosopher, you feed upon conventional teaching and remain absorbed in worldly interests or profitless philosophical speculations.

B.U. at the end of the first hemistich has instead of "mī parad," "flies," "mī barad," "carries" or "bears." If this be correct, the hemistich would mean, "Although intellect will bear you towards the heights."

1585. "Conventional, imitative knowledge," "'ilm-e taqlīdī," is that which is taken from the opinions, acts, or knowledge of others, without any comprehension of the inner truth or real meaning. It is only temporary and borrowed, as an ornament might be.

In the second hemistich the Author puts himself again into the position of the slavish imitator to reproach him.

"We are quietly persuaded," or "we quietly settle in the belief," is evidently the sense here of "mā nishasta."

1586. "Your interest"; *i.e.*, your worldly and carnal interest.

1587. "Drink poison"; *i.e.*, practise devotion and undergo discipline, which are as poison to the carnal soul and destroy it.

1588. "Pour away the water of life"; *i.e.*, do nothing which may give life to the carnal soul.

1589. The T. Com. quotes two Traditions upon this subject: "Iḥthū 'alā wujūhi 'l-maddāḥīni 't-turāb;"
"Throw earth at the faces of eulogizers."
"Qāla—'Alai-hi 's-salām!—li-rajuliṇ madaḥa rajulaṇ ākhara, 'Qaṭa'ta 'unqa akhī-ka bi-lā sikkīn;'"
"He said—On him be peace!—to a man who praised another man, 'You have cut your brother's throat without a knife.'"

1590. The Author is inculcating here the principles of the "Malāmatīya," "the Reproached," an Order of darvishes who confident in their own sincerity and devotion to God, attach no importance to the outer forms of religion, make no parade of anything good, and conceal nothing bad. In fact, behave with absolute sincerity, careless of the opinion of men.

1591. By "far-thinking, anticipative intellect," "'aql-e dūr-andīsh," is meant here "'aql-e ma'āsh," "intellect devoted to worldly interests; thought expended upon this life."

1592. Lit., "I will make myself insane"; *i.e.*, insane or foolish as to such intellect or thought as "'aql-e ma'āsh." I will possess "'aql-e ma'ād," "intellect devoted to spiritual interests; thought expended upon the future life," which to those devoted to worldly interests seems insanity.

1593. "Saiyid-e ajall," "a most noble lord," says the T. Com., means the King of Tirmiẕ, and Dalqak, the name of his boon-companion or buffoon.
But "Saiyid-e ajall" may mean a most noble descendant of Muḥammad, and it is rendered "bir sherīf" by the T. Trans.
"Dalq" also, according to Steingass, means "worthless," and "dalqak" would be the diminutive. The T. Trans. renders it by "bir denī," "a vile, base person."

1594. "Precipitately"; *i.e.*, without reflexion or taking counsel with any one.

1595. "Bī ma'rifat," "without knowledge," the reading of the T. Com., and the T. Trans., would mean "without having any knowledge of her gained by enquiry"; *i.e.*, having no knowledge of anything except the fact that she was a harlot, which would probably be notorious. It would be understood, I presume, that before his previous marriages he took advice and made full enquiry into the general character and temperament of his intended wives. But the use of the expression "az 'ajal," "precipitately," in the first distich, would indicate that he married this last time without making any enquiry or seeking any advice, in order to see how a harlot would turn out, after having seen how chaste and pious women of good repute behaved.

The reading of B. Ū., and the H. Com., "bā ma'rifat," "with knowledge," would mean "with knowledge that this last woman was a harlot."

This would of course imply a supposition on the part of the man that the Saiyid thought he was unaware of that fact; and this is borne out too to a certain extent by the use in the first distich of the expression "az 'ajal," "precipitately." On the other hand it seems unlikely that the Saiyid should have thought the man ignorant of a fact which surely must have been notorious. I think the weight of argument is rather on the side of the reading of the T. Com., and the T. Trans., and in addition, their authority should be generally preferred to that of B. Ụ., and the H. Com.

1596. "I will seek a nursery for insanity"; *i.e.*, "I will cultivate insanity." The word "maghris," "nursery," or "place where saplings are planted," means also "wife"; hence a second meaning would be, "I will seek insanity as a wife."

1597. "A man of keenness"; lit., "A spark of fire," "ātish-pāra-ī."

1598. "Grand as the heavens"; *i.e.*, as grand in mind as the heavens are in position.

1599. "Conditioned as the stars"; *i.e.*, bright in mind as the stars are in outer condition. The T. Com. renders "akhtar-bāra-ī" as "akhter-yāghdўrўjў," "raining stars," and explains "stars" as "deep knowledge in the mind, which when expressed, enlightens men as the stars enlighten the world." This rendering cannot however be correct, as "bāra" has never the sense of "bār" or "bāranda," "raining."

1600. "The Cherubim" are the angels nearest to God.

"Baiḍāwī says the Karūbīn (Karūbīyūn) are the highest rank and the first created angels." (Hughes).

1601. *i.e.*, he is as has been described, though one cannot see it, because his real nature is concealed in feigned insanity.

1602. In this remark of the Author's people are cautioned not to assume that the converse holds.

They are warned not to think that a person who appears insane is a lofty soul or spirit, nor to take his darvish-like rhapsodical utterances as signs of true ecstasy. They are sometimes nothing but empty sound like that which came from the calf of Sāmirī. (See Note 1333).

The Author's remark in this distich applies to a person who is feigning the apparent madness of a darvish. The darvish in the Story, however, is feigning real madness for a certain purpose.

It may be useful to remark here that the true darvish is called "majnūn-e 'āqil va-majẕūb-e kāmil," "the intelligent madman and the perfect ecstatic;" which means that he is of high intellect and perfect, but that he appears mad to the commonalty, because his mind is so attracted to God that he is careless of worldly interests.

1603. *i.e.*, do not, like Sāmirī, be deceived by empty sound, and honour a worthless and useless object.
(See the previous Note, and Note 1333).

1604. "To distinguish between ordure and aloes wood;" *i.e.*, "between the words of a pretender and those of a saint."

1605. *i.e.*, "has put on a semblance of insanity, and not spoken explicitly." (See the last distich but one).
I have inverted the hemistichs for clearness.

1606. "Eyes of mental discernment;" lit., "eyes of certainty or truth," "dīda-ye yaqīn." The T. Com. explains as "chashm-e bāṭin," which I think is the sense, though the T. Trans. renders "'ainu 'l-yaqīn."
The Author has previously spoken to the same effect.

1607. *i.e.*, I suppose, "*may* be enfolded," the present tense being presumably used as a vivid aorist.
The special title of Moses was "Kalīmu 'llāh," "the Interlocutor of God," or simply "Kalīm," which latter is here used as a rhetorical flourish in connection with "gilīm," "a woollen garment" worn by a holy man. In writing there is no difference in form between the two words.

1608. Lit., "only the saint can make the saint known." The T. Com. reads "har valī-rā" for the "mar valī-rā" of the other three editions, whose reading I have followed.

1609. "By means of wisdom;" *i.e.*, I suppose, because wisdom is only blindness if the saint desires to be concealed.

1610. "On (his) passage," "dar 'ubūr." *I.e.*, the blind man cannot recognise the thief on the passing or moving of the latter; for all the blind man knows, it might be some one else.

1611. "Poor men," "darvīshān."

In this distich we must bear in mind the double meaning of "darvīsh," namely "poor man," and "darvish."

1612. Expresses the exalted degree of the darvish. The distich is a remark of the Author's.

1613. This distich is apparently an allusion to certain persons, and it is only an illustration to show that it is sometimes desirable to treat enemies and malignant persons with respect in order to conciliate them.

"Bā dūstān maḥabbat; bā dushmanān mudārā;"
"Love to friends; conciliatory respect to foes."

Cf. the proverb, "Dastī ki na-tuvān burīd bāyad būsīd;" "One must kiss the hand which one cannot cut off."

1614. This distich is probably a variant, and a bad one too, of the preceding. The use of "kaid," "craft," here is absurd.

1615. The metaphorical meaning is that those who have been trained in knowledge pursue the lawful and right, but those who have not, follow the contrary and do wrong in the world.

1616. *i.e.*, presumably, when the carnal soul predominant, "nafs-e ammāra," has become the soul struggling against evil passions, "nafs-e lavvāma," it can fight against the evil passions.

1617. *i.e.*, presumably, when the "nafs-e lavvāma" has become "nafs-e muṭma' inna," or "nafs-e malakī," the subdued or angelic "nafs," it is as the "nafs" of the saint. (See Note 397.)

1618. "The master of the hunt" is the light of intellect, or the higher spirit, whose source is the Spirit or Light of God. Or it may be God Himself.

1619. *i.e.*, it is simply through blindness of heart and ignorance that he fails to recognise the light of intellect, or the higher spirit, or God.

1620. *Cf.* the Qur'ān, xxviii. 81:

"And we made the earth engulph him and his house, and there was no troop to help him if God did not, and he was not of those who are helped."

1621. "(The earth) quaked."

There are several passages in the Qur'ān to which this may refer. *Cf.* vii. 76:

"And the earthquake overtook them, and the next morning they were lying (dead) on their faces in their houses."

This refers to the unbelieving chiefs of the people of the prophet Ṣāliḥ.

Verse 89, which refers to the unbelieving chiefs of the people of Shu'aib, (Jethro), the prophet, is identical with the above.

In verse 154, the words "and when the earthquake overtook them," refer to the seventy men chosen by Moses for a meeting appointed by God.

Verse 36 of chap. xxix. refers again to the people of Shu'aib, and is identical with verses 76 and 89 of chap. vii., except that it begins with the words "Fa-kadhdhabū-hu," "But they called him a liar."

1622. The words, "Yā arḍu 'bla'ī mā'a-k"; "O earth, swallow up thy water," are from the Qur'ān, xi. 46, and refer to the abating of the water after the Flood.

1623. *i.e.*, the four elements, and inanimate things composed of them.

1624. This refers to verse 72 of chap. xxxiii. of the Qur'ān: "Verily we proposed the charge (of the Faith) to the heavens, the earth, and the mountains, but they refused it, and were fearful of it. Then man bore it, (but) verily, he has been most unjust (and) ignorant."

The meaning of the first sentence is that God proposed the burden of the Faith, or according to B.U., the knowledge of all the divine Names and Attributes, to inanimate things composed of the elements, such as the heavens, the earth, and the mountains, but that these,

fearing that with the possession of life entailed by the acceptance of this charge, they might transgress, and consequently suffer punishment, refused to accept it. The burden, says the second part of the verse, was then taken up by man, who, however, turned out most unjust and ignorant.

It should be noted that things composed of the elements though inanimate are supposed to be constantly engaged in praising God.

Cf. the Qur'ān, lxii. 1, and lxiv. 1 : "All that which is in the heavens, and all that which is on the earth, praises God." See also the Preface of the Gulistān.

1625. Lit., "their attack was blunt or spiritless as to an admixture of life."

1626. This distich is apparently a return to the subject of the last three distichs of the preceding Section.

Before those three distichs the Author has intimated that unless the saint endue men with spiritual light and so disclose himself he cannot be recognised. The people are as blind men before him. Then in those three distichs he intimates that in the same way a blind man cannot recognise a thief who robs him.

In the present distich the Author amplifies and expands that thought by showing that the blind man, by whom he means here the man without discipline, knowledge, and spirituality, cannot recognise the thief, *i.e.*, the carnal soul, or Satan, who robs him until the thief reveal himself to him in some manner or by some circumstance. The form "'imyā," rendered "in ignorant blindness (as to who has robbed him)," represents a common pronunciation of the noun, "'immīyā," and it is used here adverbially for "'alạ 'l-'immīyā."

1627. The metaphorical sense is that the man who has not the light of the heart gained by discipline, knowledge, and spirituality, cannot recognise that it is the carnal soul, or Satan, who has robbed him.

It should be noted that the eyes were supposed to see by a light which they possessed.

1628. *i.e.*, when you do get an inkling of the thief, namely the carnal soul, or Satan, who has robbed you, keep him under control by the use of discipline and by the acquirement of knowledge, and you will learn all the particulars of the spiritual goods he has stolen, and recover them from him. This is expressed in fuller detail in the next and subsequent distichs.

1629. "The greater holy warfare" is the disciplining of the "carnal soul," "nafs." (See Note 1554.)

1630. "The collyrium of your eyes"; *i.e.*, "spirituality," which gives brightness to the eyes of the heart.

1631. And this you can do only by disciplining the carnal soul and gaining knowledge.

1632. "The treasure"; lit., "the goods." It may be again noted that the wisdom which even the highest souls had in the spiritual world has in this world to be regained by discipline and the acquirement of knowledge.

1633. In this distich the Author is speaking of the person who should not be consulted, namely the blind of heart, because he cannot track out Satan or the carnal soul for you, for the reason that he *is* blind of heart.

1634. *i.e.*, seek through the Ṣūfī Adept to track out and recognise the thieves, Satan and the carnal soul, and the spiritual treasures which they have stolen from you.

1635. *i.e.*, speak to me out of the wisdom which is locked in your mind.

This distich is a return to the Story of the holy man who feigned to be insane. The resumption is rather abrupt, and B.U., and the H. Com. interpolate the following distich, which I think Persian scholars will agree to be spurious:

"Bāz mī-gardīm sūyē rāz-jū,
Tā shavad ham-mashvarat bā rāz-gū."

1636. The T. Com. says the Day of the Resurrection

is the day for the manifestation of secrets. This seems to be putting the enquirer off to a somewhat distant date. I think the sense is that the holy man is now "absorbed," "mustaghraq," and that the enquirer must come on some future day when the holy man is in "enveilment," "istitār."

(See the next distich, the last distich of the next Section, and Notes 121 and 1507).

1637. The holy man means that, being absorbed in the Deity, he is in "'adam"; *i.e.*, he is in non-existence as to his own being: he is in the region or state of inexistence, nothingness, or non-place, "lā-makān." Nothing having place or space relations can have access to this "lā-makān," and hence the enquirer can have no relations with the holy man whilst the latter is in this state. If, intimates the holy man, there could be any relations, then he would be in the shop of instruction like other Shaikhs; *i.e.*, he would deal in instruction. "La-makān" is also an epithet of God as one not existing in place or space. (See Note 1415).

1638. The Muḥtasib is an official who inspects weights, measures, and provisions, and acts as a censor of public morals.

1639. "Daur," "a vicious circle of reasoning or discourse; reasoning or speaking in a circle."

1640. By saying "Ah!" the breath would be exhaled, and it might be known by that what the man had drunk. The word "Ah," or "Āh," means also "a sigh" or "alas!" and is expressive of grief.

1641. The exclamation, "Hū, Hū!" or rather "hūy, hūy!" is expressive of joy and exultation. But "Hū," the Persian form of the Arabic "Huwa," "He," or "He who is," is used by the Ṣūfīs as a word expressive, like Allāh, of the Essence of God, in contradistinction to the Attributes.

The metaphorical sense of the Story is that, as the Muḥtasib enquires into such offences as drunkenness, so

the rigidly orthodox person may enquire into the intoxication produced by divine love. The answer, however, will be only as talking in a circle to him and unintelligible, because the state of the person who is so intoxicated cannot be expressed in words to those who have not been so. When asked to say something which will show his condition, he can say nothing but what has relation to the divine Essence of which he is full, namely, "He (who is), He (who is)!" and this is unintelligible to the rigidly orthodox man who is not lost to his own being in the Essence of the Deity.

"Man lam yadhuq, lam yadri"; "*He who has not tasted, does not know.*"

At the same time, the man who is intoxicated with divine love cannot utter "Ah!" which is expressive of grief, but only exclamations such as "hū, hū!" or "hūy, hūy!" which express joy and exultation.

The Story altogether is an illustration too of the last distich of the preceding Section, since it shows that the state of the "Muḥaqqiq," whose essence is lost in the Essence of God, cannot be explained and taught. It can only be attained to by pursuing the Ṣūfī course.

1642. "Bent with grief;" presumably because he has not attained to union with God.

The T. Com. says that some MSS. read instead of "munḥanī," "bent," "dam zanī," "you speak of." The sense of the second hemistich would then be, "He replied, 'I am joyous, and you speak of grief.'"

1643. "Do not play the learned;" lit., "do not pare or hew out learning," "ma'rifat ma-tarāsh."

1644. Lit., "Whence are you, (and) whence am I?"

1645. By the drunken man is meant, as before intimated, the "Muḥaqqiq," who is lost to his own being in the Essence of God. He is not only devoid of all worldly possessions, but also of all passions, desires, and being.

1646. *i.e.*, the "Muḥaqqiq" is so lost to himself that he has not even the power to move.

1647. *i.e.*, "how would this encounter between us have happened?"

1648. B.U., and the H. Com. say these are the words of the holy man who feigns to be mad, and who, they say, is Buhlūl, a well known darvish. If this be correct, it would seem that it is the holy man who tells the Story of the Muḥtasib and the drunken man, but this seems scarcely possible.

The T. Com. says the words are those of the drunken man.

The meaning of the distich is that if the "Muḥaqqiq" were not lost to intellect and *contingent* being (as opposed to the *necessary* being of God), he would deal in instruction like the Shaikhs, the spiritual guides.

(See the last distich of the preceding Section, and Note 1637).

1649. The T. Com. says by "the cane" is meant "the spirit," by which I suppose he means the higher spirit or the Universal Spirit.

1650. The T. Com. explains metaphorically, "lest my spirit repulse you."

1651. The T. Com. says the metaphorical sense is that if the holy man's spirit be vexed with the enquirer and repulse him, he will never to all eternity find salvation or spiritual felicity.

1652. Lit., "a wife with a child;" *i.e.*, one who has been a wife and has had a child by her first husband.

1653. Lit., "should speak words in the office and functions of Qāẓī."

1654. *i.e.*, "I conceal my treasure under the ruin which I make myself appear to be."

Treasures are supposed to be concealed under ruins.

1655. Because people would appropriate and use it for their own purposes.

1656. *i.e.*, has not denuded himself of "'aql-e ma'āsh," the particular or individual intellect which is concerned with worldly interests, and seeks fame by displaying itself to the people. In this and the following distichs to the end of the Section the Author is apparently speaking on his own part.

1657. By "this patrol," says the T. Com., are meant the common run of people. The really wise man should avoid their interference by retiring within himself, as people do that of the patrol or night watch by entering their houses.

1658. *i.e.*, the knowledge of the holy man is of his own nature. It is that which he had in the world of spirits. It is not adventitious knowledge acquired for worldly purposes.

1659. *i.e.*, I am a mine and field of divine knowledge: it comes out of my very nature, and I taste and enjoy it myself.

1660. The Author apparently means that though the knowledge which a person may be seeking be even of a religious character, if that person's *ultimate* object be worldly advantage, he is like the person who *directly* seeks knowledge of the vile world for worldly purposes.

1661. *i.e.*, in order to gain their approval and advantages from them.

1662. The person whose nature does not fit him for the reception of the light of true and divine knowledge, and who can do nothing but pursue "'ilm-e taqlīdī," "imitative, adventitious knowledge," for worldly, and, perhaps, philosophical purposes, is likened to a mouse which burrows in every direction in the dark earth, because its nature does not fit it for the light of the open.

1663. "The open fields and the light"; *i.e.*, "true and divine knowledge." I read "dasht-u nūr" with B.U., and the H. Com. The T. Trans., and the T. Com. read "dasht nūr," but translate and comment as from "dasht-u nūr."

1664. *i.e.*, he would be exalted above the heavens to the loftiest spiritual heights.

1665. *i.e.*, if God does not favour him with true intellect, he will remain in the darkness of the body, the carnal soul, imitative intellect, ('aql-e taqlīdī), the pursuit of worldly interests, and of futile philosophical speculations.

"Simāk," the name of two stars, "Simāk-e a'zal," "*α* Virginis," and "Simāk-e rāmiḥ," "*α* Bootis," is used as a term expressive of great heights. Here it means the loftiest spiritual heights.

1666. "Verbal knowledge" presumably means knowledge dealing with worldly interests or philosophical speculations, in which words are used without any real feeling of their true and essential meaning. It is thus, as it were, a thing which has no life in itself. It is different from the true, spiritual, and divine knowledge gained by discipline, devotion, and contemplation. This verbal knowledge delights in the approval of hearers, but true and spiritual knowledge is a delight in itself to the possessor.

1667. I translate in accordance with the T. Com., but I think it might be better to make "verbal knowledge" the subject, especially as the Author has called it "lifeless," "bī-jān," in the preceding distich.

1668. The holy man who feigns madness implies here that he seeks no reward from the people for services, his customer being God, Who in return for self-sacrifice and the abandoning of property for His sake awards him the highest spiritual paradise. *Cf.* the Qur'ān, ix. 112:

"Verily, God has purchased from true believers

themselves and their property, to give them paradise (in return)."

1669. *i.e.*, God reveals His beauty to me as the price of my sacrificing my life in His service. That revelation is my lawful gain, because God has promised such a compensation.

1670. *i.e.*, do not devote your learning and work to the people, for they have nothing worth having to give you in return. They are only a handful of clay.

1671. *i.e.*, metaphorically, do not seek anything of the earth, earthy, or any carnal or worldly gratification from the people, because it will impair your spiritual health. In illustration, I suppose, of the literal sense the T. Com. quotes the Tradition:

"Man akala 'ṭ-ṭīna, fa-ka-anna-mā a'āna 'alā qatli nafsi-h;" "He who eats clay, it is as if he helped to destroy himself."

1672. *i.e.*, consume your heart in the yearning of love for God.

1673. *i.e.*, that your spirit may through the revelation of the divine beauty glow with spiritual health.

The flower of the Judas' tree is red.

1674. Lit., "this gift is not within the limits of our works: Thy grace is indeed congruous with secret grace."

After shewing that the revelation of the divine beauty is the reward for self-sacrifice on the Path of God, the Author, in a way, withdraws this statement, and says that such a gift is beyond our works and can be only the unconditional grace of God.

The Ṣūfīs, as the T. Com. says, speak of two kinds of grace, "luṭf-e jalī," "clear and plain grace," and "luṭf-e khafī," "secret grace." The former is vouchsafed for good works, in accordance with the Text (Qur'ān, ix. 121): "Verily, God does not suffer the reward of those who do good to be lost."

See also the Qur'ān, iii. 165; xi. 117; and xii. 90.

The latter is granted, not in return for good works, but from God's unconditioned goodness.

The second hemistich may also be translated more generally, "but it is indeed fitting that Thy grace should be only unconditional grace."

1675. *i.e.*, receive our lives and all we have; reveal Thyself to us, and let us not be disgraced by the appearance of any defects of ours.

1676. *i.e.*, save us from the carnal soul, for its oppression is heavy upon us, and threatens us with destruction.

1677. B.U., and the H. Com. read: "Ki(h) kushāyad juz Tu, ai Sulṭān-e bakht?" "O Ruler of (our) fortune, who will take off, etc.?"

1678. *Cf.* the Qur'ān, l. 15: "And We are nearer to him (*i.e.*, to man) than (his) jugular vein."

1679. By "rose-bed" are meant prayers and aspirations; and by "dust-heap," the bodies of men.

1680. *i.e.*, "the reasoning or rational soul," "nafs-e nāṭiqa," could not be joined with a material body.

1681. Rather an awkward anacolouthon. The meaning is that the waves of the light of the eyes, proceeding from the two eyeballs, rise as high as the sky and enable us to see the stars. It has been before remarked that the eyes were supposed to see by a light of their own.

1682. Another rather awkward anacolouthon.

1683. "The soul." "Jān" is here used for "ravān," *i.e.*, "nafs-e nāṭiqa," the reasoning or rational soul or the spirit.

1684. *i.e.*, the main course of the torrent of wisdom mentioned in the last distich but one is the rational soul or the spirit. Proceeding in the first place from the Universal Spirit, this torrent of wisdom flows from spirit to spirit, and constitutes its felicity. Then it flows as by branch channels through all the arrangements and plans formed for well-being in the world,

and thus constitutes another, more practical but less purely spiritual, source of felicity.

1685. I read with B. U., and the H. Com., "ān-ast, ān"; "is that, (is) that." The T. Com., and the T. Trans. read, "ān-ast-u ān"; "is that and that." I presume the latter two take "that and that" to mean the torrent of wisdom from the Universal Spirit in its two-fold function of giving pure spiritual felicity to the soul or spirit, and of supplying well-being in the world.

The sense of the distich is that the origin and source of felicity both spiritual and worldly is that torrent of wisdom which flows from the Universal Spirit.

The Author implies by the Qur'ānic quotation that the real, esoteric meaning of the Text, "The gardens of paradise beneath which streams flow," is the spirit through which the torrent of wisdom from the Universal Spirit flows, imparting the highest spiritual felicity. *Cf.* the Qur'ān, lxxxv. 2: "Verily, for those who have believed, and done righteous deeds are gardens beneath which streams flow. That is the great felicitous gain." It should be borne in mind that in Eastern gardens water is conducted through underground channels.

1686. This implies that the Prophet thinks the sick man has through ignorance uttered some prayer containing something of an ill-considered and prejudicial nature.

The "Farhang-e Shu'ūrī" explains "zahr-bā" as "zahr-e halāhil," "deadly poison"; but B.U. explains it as "ṭa'āmī ki dar-ān zahr bāshad," "food in which there is poison."

"Bā" means "gruel, spoon-meat"; or "food in general."

1687. This distich, though not in the edition of the T. Com., is commented upon by him. It occurs in those of the T. Trans., B. U., and the H. Com.

1688. In the second hemistich of this distich, and in the following distich the sick man is anticipating the

Resurrection, when "the punishment most severe" will be inflicted, and the sinner will find it impossible to break away, as a man restrained by strong chains and an unfastenable lock.

1689. Hārūt and Mārūt, the names of two angels who, having censured mankind for their sins, were sent to earth to be tried themselves. They yielded to temptation, and, to avoid punishment at the Resurrection, elected to be punished on earth. They were consequently suspended head downwards in a well at Babylon, and are there supposed to be great teachers of magic. After this distich, occurs in the editions of the T. Com., B. U., and the H. Com., the following rubric, which I put here, instead of in the text, as it breaks up the continuity of the latter:

"Mention of the hardness and severity of the punishment of the future world." The T. Trans. omits this rubric.

1690. *i.e.*, they might serve as an example in their choice, since they did not make it as beings without craft and intelligence.

1691. *i.e.*, punishment in this world compared with that in the future is as the pain of smoke compared with that of fire.

1692 *i.e.*, "who disciplines the body or the carnal soul, and corrects it of evil qualities."

1693. The reflections contained in this and the two preceding distichs are probably remarks of the Author's. They may possibly however be the words of the sick man.

1694. *i.e.*, inflict now in this world, before the Resurrection, the punishment which I should otherwise suffer at the Resurrection.

1695. By these particular religious duties, "ẕikr," and "aurād," the Author means religious duties in general.

"Māndan az" has evidently here the sense of "'ājiz māndan az," "to become incapable of."

1696. The T. Com. takes "shāhāna" as an adverb, but I think it is an adjective with "gham-khyāragī," "sympathy," though it is separated from this word.

1697. *i.e.*, "do not bring yourself to utter destruction."

I have adopted the T. Trans.'s reading, "z'-īn du'ā," in the first hemistich. The T. Com., B.U., and the H. Com. have "īn du'ā."

1698. After this distich the T. Com., B.U., and the H. Com. put the following rubric:

"Mention of the case of the people of Moses—On him be peace!—and their repentance."

The T. Trans. omits it.

1699. "At their starting place;" lit., "in their first steps."

1700. This distich and the preceding are in the reverse order in the editions of the T. Trans., B.U., and the H. Com., but I have followed the order of the T. Com. which I think is in better taste.

1701. The sick man, to avoid the impropriety of accusing Muḥammad of being displeased with those who have erred, and also to avoid praising him in his presence, speaks of him under the name of Moses.

In the second hemistich the T. Com. comments upon the reading of the T. Trans.:

"Tīh-rā rāh-ū karān paidā shudī," but in the text he reads: "Ākhir īn rah ham ba-pāyān āmadī."

The reading of B.U., and the H. Com. is not worth recording.

1702. I have translated the second hemistich from the T. Com.'s edition:

"kai rasīdī hīch-mān khyān az samā?"

The T. Trans. reads:

"Kai rasīdī nān-u khyān hīch az samā?" The H. Com., and B.U. also in his margin, read:

"Kai rasīdī mann-u salvā az samā?" which looks, I think, too plausible to be trusted, especially as B.U. has in his text:

"Kai rasīdī khyān-u nān hīch az samā?" a reading which tends to shew that the T. Com., and the T. Trans. are approximately correct.

1703. *i.e.*, overwhelms us with misfortune.

1704. I have adopted the reading of the T. Trans.: "Kai buvad ki(h) ḥilm gardad khashm nīz? Nīst īn nādir zi-luṭf-at, ai 'azīz."

B.U. has the same reading, if the word at the end of the first hemistich is "nīz." It may, however, be "tīz."

The H. Com.'s reading is the same, except that he has "tīz." The T. Com. reads "tīz," and, at the beginning of the second hemistich, "Hast" for "Nīst," which would oblige us to take the hemistich as interrogative.

The sick man after speaking of Muḥammad under the name of Moses, now pointedly addresses him in a species of "gurīz-gāh," or transitional distich. He implies that even the anger of Muḥāmmad is the essence of clemency, because, being the anger of God, it is for the good of the people.

It is implied too that the nature of Moses was irascible but that Muḥammad's nature was all-gracious.

The former has to be prohibited, as narrated in the Qur'ān, from treating Pharaoh with too great severity; the latter to be urged to treat the infidels and hypocrites with harshness. *Cf.* the Qur'ān, xx. 45, 46:

"Go you two to Pharaoh, for verily he has exceeded all bounds:

But speak to him with gentle speech; perchance he will reflect or fear."

And ix. 74: "O Prophet, make war against the infidels and the hypocrites, and treat them with harshness."

1705. "Whilst having the intention (of praising you)." This, I think, is the sense of "qāṣid chunīn,"

pace the T. Com. It means literally "thus aiming, or intending."

1706. *i.e.*, it is at the mercy of every impulse of the carnal soul.

1707. "Fickleness." "Talvīn" is evidently used here for "talavvun."

1708. The sick man implies that he has disgraced himself by his inconsiderate prayer, and begs that he may not be put to any further trials, in order that he may not be further shamed by being found wanting under them.

1709. The sick man is speaking of himself and of others in a similar condition.

The meaning is that they have become in sorry plight and that their lives are nearly at an end.

The word, "taqṭī'," rendered "form," (see Redhouse's Dict.), means, according to the T. Com., "a species of garment; a turban; a long strip of cotton or wool wound round the leg in lieu of a stocking or gaiter." "Taqṭī' ṣiyāb-dan bir nev' dir; ṣārÿgha, ve-dōlāgha dakhī derler."

1710. *i.e.*, "(nurture and guard) the remainder (of our lives)."

1711. The T. Com. says that in this distich the sick man transfers his address from Muḥammad to God; but I think it more probable that the transference begins in the last distich but seven: "Our covenant has been broken a hundred and a thousand times etc." *Cf.* especially some of the names and epithets used in the distichs, notably "musta'ān," "on whom we call for help," for which the T. Com., thinking it used of Muḥammad, makes a *quasi* apology.

The sick man's prayer ends apparently in the next distich but one.

1712. It should be remembered that according to Muslims Adam's paradise was not on earth.

The distich means that God allowed Adam to repent after he had come to the earth. *Cf.* the Qur'ān, ii. 35: "And Adam received precepts from his Lord, and he turned to Him in penitence."

1713. *i.e.*, when it came to a contest of wits between them how could the Demon defeat Adam who was so favoured by God with knowledge?

1714. *i.e.*, the game which resulted in Adam's being driven out of paradise.

1715. *i.e.*, the games which resulted in his own ruin.

1716. Lit., "the wind bearing the fire."

1717. "His demon"; *i.e.*, his evil genius.

1718. I have translated by the passive for clearness.

1719. *Cf.* the Qur'ān, xli. 46: "He who does good—it is for himself; and he who does evil—it is against himself."

1720. *i.e.*, by the curse of seeing things in a wrong light, envy, self-conceit, and malice, he is blinded as to the significance of the decrees of God, and he thinks they favour himself, though really they favour his enemy.

"Farzīn-bandhā," in the plural, is conveniently rendered "skilful moves." For the technical meaning of the term see Note 16.

1721. "Gangrenous"; lit., "gangrene."

1722. This and the preceding distich follow in sense upon the last two but one: "The curse of God is that a person be made to see things in a wrong light, etc." The meaning here is that the person supposed to be under the curse, the nature of which has been described,

is prevented by the very nature of the curse from seeing its effects upon his heart and soul, so that he *cannot* improve himself. If he could see himself as he is, then, says the Author, he would be pained, and might improve. The T. Com. takes the second hemistich of the first of these two distichs as the apodosis to the first hemistich, but I think the two hemistichs are probably co-ordinate, and form the protasis to the second distich.

It seems to me that the T. Com. has failed to see the connection between these two distichs and the last two but one. He says the present distichs are an answer to the supposed question, "What then is the use of spiritual guidance to the man so cursed?", the answer being that "if he were enabled to see the state of his heart and soul he would be pained and led to improve." This may be true, but it does not show the connection; and though it states that spiritual guidance may lead to inward inspection, and that, to pain and consequent improvement, it does not touch upon the fact that so long as the curse lasts the object of it cannot by himself see himself as he is, suffer pain, and gain improvement.

1723. By this "charge," "amānat," the T. Com. understands "sincerity," "ikhlāṣ," (by which may be meant also "declaring God to be One and devoid of associate,"—see Note 1150); "the Faith"; "deep and certain spiritual knowledge"; or "love of God."

This charge is in the heart, and it may be evolved and developed by the counsels of the spiritual guide, "Murshid."

1724. *i.e.*, if the spiritual guide see that a person has no pain and disturbance from his condition, he says the person must first feel pain and disturbance before the spiritual charge laid in his heart by God can be evolved and developed. In the second hemistich, "pain is the child's path," means literally that without the pain of the mother the child cannot proceed to birth.

1725. *i.e.*, says the T. Com., the person who suffers

no pain and anxiety to free his spirit from the womb of the body, and to carry out the requirements of the charge laid in his heart by God, shows the pride and independence of Pharaoh as regards God, and says, as it were, like him, "I am God." By showing this pride and independence of God, and constituting himself his own deity, he is a robber on the Path of the prophets and saints, who, like Manṣūr, say, "I am God," only after suffering all the pain of those who follow the spiritual Path. (See Notes 129, 847 and 850).

1726. "That 'I'"; *i.e.*, "that assertion, 'I am God.'"

1727. Because Manṣūr's assertion proceeded from his being lost to his own essence and attributes in the Essence and Attributes of the Deity; whilst Pharaoh's came from his carnal pride and arrogation of independence of any deity but himself.

1728. The person who, still under the sway of the carnal soul, thinks himself independent, and like Pharaoh proclaims himself as it were a deity, before having reached the perfection of the saint, is likened to the cock which crows before the proper time. The proclamation of this cock, says the Author, should be beheaded, *i.e.*, put an end to by some means. My reason for differing from the T. Com., the T. Trans., and the H. Com. in part of my interpretation (B. U. does not comment on this part) is derived from the sense which the Author attaches in the next distich to this "beheading," and also from the purport of the subsequent distichs, in which he says that a certain part should be sacrificed to save the life of the whole individual. Now if, as the Commentators interpret, the cock's head be cut off, the whole individual must die, and the illustration is absurd. The distich runs as follows:

"Lājaram har murgh-e bī-hangām-rā sar burīdan vājib-ast i'lām-ra."

The T. Com. explains:

"It is therefore necessary to behead every cock which crows unseasonably, in order to proclaim its prejudicialness and offence."

The T. Trans. renders the last word of the second hemistich: "for the purpose of proclaiming or giving notice."

The H. Com. says: "in order that all may be notified, and no one give utterance unseasonably."

1729. "The holy war"; *i.e.*, "the greater holy war," "jihād-e akbar," against the carnal soul.

1730. Since both hemistichs end in "nafs-rā," in the same sense, there is no rhyme, for the preceding word, "kushtan," in the first hemistich can scarcely be said to rhyme with "guftan," in the second. This reading is that of the T. Com., and of the T. Trans. B.U. reads "nafs-rā" and "baks-rā," but what is "baks"? The H. Com. reads "nafs-rā" and "lams-rā" and explains "lams" as "ḥājat," "need." The verbal noun of the eighth form of the Arabic verb "lamasa," "he touched"; or, "he requested," is "iltimās," and this signifies "requesting," but I am not aware that "lams," the verbal noun of the primitive form, means in Persian the same, though it has that sense in Arabic. The following line of 'Umaru 'bnu Abī Rabī'a affords an example of the active participle's being used in this sense of "requesting or desiring:"

"Aqūlu li-bāghīya 'sh-shifā'a, 'Matā tajī, bi-Zainaba tudrik ba'ḍa mā anta lāmisu'."

1731. "The shadow" means the protection and spiritual guidance.

1732. *Cf.* the Qur'ān, viii. 17: "And you did not shoot when you shot, but God shot." This text refers particularly to the miracle of the gravel stones and sand shot by God into the eyes of the Meccans at the battle of Badr, but it is applied generally to indicate that God is the Author of all acts, as He is the Creator of all beings and things.

1733. By "the Soul of the soul" is meant God.

I think the T. Com. has misunderstood the sense of this distich.

1734. "That inspiration"; lit., "that breath or breathing," "ān dam." The meaning is that you should constantly hope that God will inspire you with the desire to seek spiritual guidance.

1735. "You have read," namely in the Qur'ān and the Traditions. The T. Com. quotes the Qur'ān, lxxxv. 12: "Verily, the seizing of your Lord is forcible."

This seems however to refer only to the second half of the Author's statement.

He also quotes the Tradition: "Inna 'llāha la-yumlī li-'ẓ-ẓālimi, fa-idhā akhadha-hu lam yaflit-hu;"

"Verily, God is long-suffering with the wrong-doer, but when He seizes him He does not let him escape."

Both these passages seem so opposed to the Author's statement that we must assume either that he is turning texts indicative of God's wrath into promises of His mercy, or else that he means that provided you do not delay too long, there is no occasion for grief or fear; because, though God does ultimately seize the wrong-doer, He is long in doing so, and there is therefore plenty of time to seek the right path.

1736. *i.e.*, He keeps you constantly before Him.

1737. See Note 122.

The chapter was delivered of course particularly to Muḥammad, in order to encourage him; but it is taken by the Author as an assurance to God's slaves in general that He is with them and loves them. If He seem to them to be absent for a while, their knowledge of His presence will be awakened at the appointed time.

1738. "Know that that evil."

I read with the H. Com., "Ān badī-rā dān," since I think it is indicated too by the T. Com.'s reading: "Ān badī dād ān."

The T. Com. explains, however, from "Ān badī

dādan," which is also the reading of B.U. The T. Com. quotes the Qur'ān, iv. 80: "Say: 'All is from God.'" And xiii. 17: "Say: 'God is the Creator of everything.'"

The meaning from a purely Ṣūfī point of view is that God, being perfect in His universality, all things and acts must emanate from Him. If evil as well as good did not come from Him, He would not be universal and perfect, and there would be something outside and independent of him. That both come from Him is a proof of His perfection and universality. From a Qur'ānic point of view, the creation of all things, good and bad, by God shews His infinite power. If He did not create evil as well as good there would be no proof of His perfect power. The H. Com., and B.U. have a rubric here which is not in the editions of the T. Com., and the T. Trans.

1739. "Dark (and ugly);" lit., "without brightness."

1740. "Evil genii," "'ifrītān."
The "'ifrīt," a gigantic evil genius is amongst the "jinn" or genii the most powerful of all except the "marīd."

1741. *i.e.*, he creates a type of ugliness.

1742. "Gabr" means an "infidel" as well as a Zoroastrian.

1743. By Gabr or Kāfir the Author means not an atheist but one who disbelieves in revelation.
The T. Com. quotes the Qur'ān, iii. 77: "And to Him submits everything which is in the heavens and the earth, willingly or unwillingly."
The infidel and the true believer are not only witnesses to the perfect power of God, but are also worshippers of Him, willingly or unwillingly.

1744. *i.e.*, the infidel has some selfish and worldly interest. See too the last six distichs of the Section,

"The completion of the Story of the coming to life of the bones."

1745. "The King's fortress," *i.e.*, his own being, which really belongs to the King, God. The service which he ostensibly devotes to the King is really devoted to himself.

1746. *i.e.*, his object is only to rule in the fortress, his being: to follow his own will, and not that of the King, God.

1747. *i.e.*, You have power to create both the beautiful and also the ugly.

1748. *i.e.*, God is acknowledged to be all-powerful. He creates and does as He wills without being swayed by reasons or interest.

"Verily, God does that which He wills." (Qur'ān, xx. 19).

1749. "Āti-nā fī dāri dunyā-nā ḥasan; āti-nā fī dāri 'uqbā-nā ḥasan." This Arabic distich is from a Tradition in which is narrated the visit of Muḥammad to one of his Companions who is sick. The Tradition corresponds with our Author's Story, but the words of advice spoken in conclusion by Muḥammad are reported to have been: "A-fa-lā qulta, ''llāhumma! āti-nā fi 'd-dunyā ḥasanataṇ, wa-fi 'l-ākhirati ḥasanataṇ; wa-qi-nā 'adhāba 'n-nār;'"

"Why did you not say, 'O God! bestow a kindness on us in the world, and in the future world bestow a kindness on us; and guard us from the punishment of the fire.'"

The "kindness" in this world, says the T. Com., is "health and welfare," and in the future, pardon and paradise; but the next distich would seem to indicate that the two kindnesses to be asked for are the facilitation in this world of the journey to God, who is the goal of that journey, and union with Him in the future state.

The T. Com. says the Story of the sick man ends with the present distich, but I think it more probably ends with the next.

1750. The following remarks seem necessary in order to shew the connection between this distich and the two preceding. The Prophet has advised the sick Companion to pray to God for good in this world and in the future state, and has thus led the true believer to hope such a prayer will be accepted.

But in the Qur'ān, xix. 72, it is said:

"And there is not one of you who will not enter (hell): (this) is a settled decree with your Lord."

And though verse 73 says: "Then we will deliver those who feared God, but we will leave the wrong-doers in it on their knees;" still the believer does not know from this that before deliverance he will not feel the fire.

Hence he is represented by the Author as asking the question contained in the present distich.

The answer of the angels begins in the next distich but two.

Rodwell evidently takes "wāridu-hā" to mean "approaching it (*i.e.*, hell)," but Muḥammad in a Tradition defines "wurūd" as "dukhūl," "entering."

"Ka-mā qāla—'Alai-hi 's-salām!—'Al-wurūdu 'd-dukhūl. Lā yabqā barruṇ wa-lā fājiruṇ illā dakhala 'n-nār. Fa-takūnu 'ala 'l mu'minīna bardaṇ wa-salāmaṇ, ka-mā kānat 'alā Ibrāhīm.'"

"Wa-naqūlu li-'l-mu'mini, 'Juz, yā mu'minu, fa-inna nūra-ka aṭfa'a nār-ī;'"

"As he said—On him be peace!—'*Wurūd* means *entering*. There will not be a pious man nor a sinner who does not enter the fire. But it will be coolness and safety to true believers as it was to Abraham.'"

"And we will say to the true believer, 'Pass (through it), true believer, for, verily, your light has quenched my fire.'" In the last sentence Muḥammad is apparently speaking on the part of God. (*Cf.* the Qur'ān, xxi. 69.)

Another Tradition is as follows:

"Idhā dakhala ahlu 'l-jannati 'l-jannata, qāla ba'ḍu-hum li-ba'ḍin, 'A-laisa qad wa'ada-nā Rabbu-nā an narida 'n-nāra?' Fa-yuqālu la-hum, 'Qad waradtumū-hā, wa-hiya khāmida;'" "When those who are to go to paradise enter it, one will say to another, 'Did not our Lord, indeed, threaten us that we should enter the fire?' And it will be said to them, 'You did, indeed, enter it, but (for you) it (was) spent.'"

1751. "That verdant garden"; lit., "that garden of verdancy," unless we read instead of "khaẓar," "verdancy," "khaẓir," "verdant," which however does not rhyme well with "guẓar," "passage."

1752. All these words are descriptive of the carnal soul.

This distich and the following eight serve as apodosis to the ninth distich after this.

1753. "In this life"; lit., "before, before."

1754. *i.e.*, the good faith and loyalty you owe God.

1755. "To the call of God"; lit., "to God, the Caller or Inviter to the Faith."

B.U., and the H. Com. understand by "Dā'ī," Muḥammad, who calls people to the Faith on the part of God.

1756. In this protasis to the preceding nine distichs the angels tell the true believers who have reached paradise that since they have by discipline, devotion, and the recital of the Names and praises of God quenched the fire of the carnal soul and turned it, as it were, into a garden where nightingales sing, so the fire of hell as they passed through it has also been turned for them into a veritable garden made melodious by the singing of birds.

1757. In accordance with the Qur'ānic verse 60 of chap. lv:

"Shall the reward of beneficence be aught but beneficence?"

1758. The angels, still speaking of the meritorious acts of those who have reached paradise, reckon as amongst them the acknowledgments mentioned in this distich :—acknowledgements of submission to the will of God, and of transitoriness in the presence of His Eternal Attributes.

The expression rendered "Eternal Attributes" is literally, "Auṣāf-ē Baqā," "Attributes of Eternity."

The following distich is included by the T. Com. in the words of the angels, but I think it begins the remarks of the Author, in which he speaks of the acts and conditions of the lovers of God, amongst whom he includes himself.

1759. The "Cupbearer" is God.

The "cup" means the wine of the knowledge and love of God.

1760. *i.e.*, the lovers of God eagerly go to meet whatever trials and afflictions may come upon them in their search for Him, even as the moth flies to the flame of the candle.

"Countless lovers"; lit., "hundreds of thousands of lovers."

1761. *i.e.*, lovers who have been allowed to see the Friend, God, become annihilated as to their own essence and attributes in His Essence and Attributes, even as the moth is burnt in the candle-flame.

The first hemistich is literally: "Lovers, who are within the house"; and this is explained by the H. Com. as follows, "Jō 'āshiq ki darūn-e khāna, ya'nī, dil-sē haiṇ"; "Those lovers who are (lovers) within the house, *i.e.*, from (their) hearts." This is not at all an improbable interpretation, but I think the sense of the distich is that those aspirants who have advanced on the Ṣūfī Path, and attained to "mushāhada," "the vision of God's Essence," have become lost to themselves and immersed in Him. (See Note 1506.)

1762. *i.e.*, go to the "Murshid" or spiritual guide, who will enable you to bear the trials and afflictions which will come upon you on the Ṣūfī Path.

1763. "Wine"; *i.e.*, the knowledge and love of God.

1764. *i.e.*, by service and devotion secure your place in their hearts, and you will be as a shining moon in an exalted sky.

1765. Mercury is called "Kātib-e falak," the Scribe of the sky.

1766. *i.e.*, do not remain isolated, and as a solitary individual, but go to your relatives and connections, and with them form, as it were, a whole. (See next Note.)

1767. *i.e.*, you, as imperfect, are only a part; be absorbed in the spiritual guide, who, as perfect, and in the position of Universal Spirit, is as the whole. By absorption in the spiritual guide you will become perfect and as the whole yourself.

In the second hemistich the T. Com., and the T. Trans. read, "bar mah-ē kāmil zan ar mah-pāra-ī"; but the T. Com. evidently reads the first hemistich as "Pīsh-e khvīshān bāsh chūn āvāra-ē;" "Be as a wanderer towards (your) relatives"; which supposes the rhyming of a "ma'rūf" sound with a "majhūl," *i.e.*, ī with ē. (In transliteration I am marking the difference simply to show this. In the modern Persian of Persia there is of course no difference in sound.) The T. Trans. renders this hemistich, correctly, as I think:

"Rej'at eile qavm-a āvāre isseṇ"; "Return to your tribe if you are a wanderer."

B.U., and the H. Com. read "az āvāra-ē," but they both comment upon "ar āvāra-ī."

1768. By "the part avoiding its whole," is meant the tendency of the Universal Spirit to disintegrate, as it were, and to differentiate into individual spirits, "arvāḥ," and "fixed essences," "a'yān-e ṣābita."

By "mingling with that which is opposed" the Author apparently means the successive taking up of differences by genera, by which they become species. Although the Author speaks more generally here, he has still in view the spiritual guide and the aspirant.

The spiritual guide is in the position of the Universal Spirit which embraces all things as a whole. The aspirant is one of the parts into which this Spirit differentiates, and he is exhorted implicitly to lose this individuality again in the Universal Spirit, the whole. *Cf.* the next distich.

1769. In the first hemistich, the Author is again speaking of the emanation of all individual spirits and "fixed essences" from the Universal Spirit, as if the latter were a genus differentiating into species.

In the second hemistich, by "the Secret, the Invisible," he most probably means the individual spirits and "fixed essences," since he speaks of the Secret, the *Invisible*, "Ghaib-hā," (note the plural), as becoming the individual, the *visible*, "'ain," by which he must mean that they assume material bodies in the visible world.

In the whole distich, therefore, the Author intimates how by successive differentiations the visible world is evolved from the Universal Spirit. The lesson implicitly conveyed is again that the aspirant should return to the source of this differentiation. For my rendering I read at the end of the first hemistich, "rav-ash," "its course," and at the end of the second, "rah-ash," "its evolution" (lit., "its path"), but the T. Com. reads "ravish," "the course" or "movement," and "rahish," "the escape."

1770. After counselling the aspirant to seek a spiritual guide, and to attain to perfection through him, the Author warns him not to care for the blandishments of worldly people, which are only deceit.

1771. "Kings"; *i.e.*, "spiritual chiefs."

1772. *i.e.*, in order that the felicitous state of the spiritual chief, who is distinguished by spirituality, may be reflected upon you, and you may possess the same felicitous state.

1773. *i.e.*, spiritual robes of honour and prosperity.

1774. *i.e.*, by inclining to your higher spirit, "rūḥ-e insānī," or to the spirit of the spiritual chief, the heart takes the position of spirit, the soul, "nafs," takes the position of heart, and the body that of soul.

1775. *i.e.*, he has fled in order that he may follow the devices of his own heart, and escape the discipline imposed upon him by the teacher or master.

1776. Lit., "he would have adorned."

1777. "In order to earn a material livelihood"; lit., "towards earning for the body."

1778. *i.e.*, if you have provided only for bodily wants, and have made no spiritual provision, what will you do when you die?

1779. Lit., "the profit of the gaining of God's pardon may come in."

1780, The T. Com. reads "Az jahān," "Outside of this world," but he comments upon "Ān jahān," "That world," *i.e.*, "the world after this."

The T. Trans., B.U., and the H. Com. read "Ān jahān."

1781. "Everything"; or "the sum and substance"; or "(to be reckoned as) enough," "ḥasb."

Cf. the Qur'ān, ix. 112:

"Verily, God has bought of the true believers themselves and their wealth, to give them paradise (in return)."

1782. *Cf.* the Qur'ān, xxix. 64:

"This worldly life is but a play and a pastime, but verily the future Mansion is (true) life, if they (but) knew." *i.e.*, dealing with God for future happiness is

of vastly greater importance than dealing with men for worldly gain.

1783. I am reading with the T. Com., "shakl-e (for ba-shakl-e) ṣuḥbat-kun misāsī mī kunad"; but it is possible to read, "shakl-e ṣuḥbat-kun-misāsī mī kunad"; "puts itself into contact (with it) in an intercourse-like manner."

1784. *i.e.*, all the practices of religion without real love of God are useless, and love can come only from capacity to receive the Light of God and to be endowed with His Attributes.

1785. *i.e.*, under the suggestions of the carnal soul, even when they seem towards good, there is always some carnal interest. One must therefore scrupulously examine the promptings of the mind, to see if under those which are apparently to a good end some interested and selfish purpose may not lurk.

1786. "The uncle of the believers"; *i.e.*, Mu'āviya, the first Khalif of the Umaiya dynasty who succeeded to the Khalifate in 661 A.D. on the resignation of Hasan, the eldest son of 'Alī. He died in 680 A.D. seventy years of age, or according to some, seventy-five. "Uncle" is often used as an honorific title, and as such means patron or chief. *Cf.* the Turkish "Dāyȳ," corrupted into "Dey."

1787. Satan is sometimes designated "Iblīs" in the Qur'ān, The name is supposed to be derived from "ablasa," which is the fourth form of an imaginary root "balasa," and signifies "he despaired," or "he induced despair."

1788. "Deceives"; lit., "throws from (his) donkey."

1789. "Boring the pearl of spiritual expression" means "speaking spiritual truths eloquently."

1790. The Arabic words are "'Ajjilu 't-ṭā'āta qabla 'l-faut." There is a Tradition, "'Ajjilū bi-'ṣ-ṣalāti qabla

'l-fa'ut, wa-'ajjilū bi-'t-tauba qabla 'l-maut"; "Hasten to (perform) prayer before the loss (of opportunity), and hasten to repent before death."

1791. Satan is said by the best authorities to have been before his fall the leader of the angels. Ibnu Māja says the difference between the angels and the jinn and shaiṭāns is only a difference of species.

1792. According to the Qur'ān, eight angels support the Throne of God.

"And the angels shall be on its sides, and over them on that day eight shall bear up the Throne of thy Lord." (Q., lxix. 17). By "that day" is meant the Day of the Resurrection.

1793. By "Rūm" was formerly designated the territories of the Eastern Empire with Asia Minor. The language associated with it was Greek. The name is now given by Persians to the Ottoman Empire.

1794. "Khutan"; *i.e.*, Khotan the capital of Chinese Tartary.

1795. "This wine"; *i.e.*, the wine of the knowledge and love of God.

1796. This signifies metaphorically that "love for Him was innate in me."

Satan means that love of God was an "essential," innate quality in him, and that it therefore could not be dispelled by the "accident" of his act of disobedience in refusing to prostrate himself before Adam. "Lā yuzauwilu mā bi-'dh-dhāti mā bi-'l-'araḍ"; "The 'accidental' does not dispel the 'essential.'"

1797. *i.e.*, I have enjoyed proximity to God.

1798. *i.e.*, I have in earlier times been the object of the manifestation of God's "Gracious" Attributes as opposed to His "Terrible" Attributes.

1799. *i.e.*, "did He not create me?"

1800. *i.e.*, He was formerly satisfied with me, and overwhelmed me with kindness.

1801. Or possibly, "He let springs of favour flow for me"; but I prefer the other rendering since "hand" is mentioned in the first hemistich.

1802. The T. Com. translates, "In the time of my infancy when I sought milk," but I prefer my own rendering.

He also quotes Ibnu 'Abbās as saying, "Inna mina 'l-malā'ikati ḍarbaṇ yatawāladūna wa-yatanāsalūna, yuqālu la-humu 'l-jinn. Kāna Iblīsu min-hum"; "There is a species of angels called jinn who multiply by procreation and successive generation. Satan was of them."

I am inclined to think however that the Author is speaking metaphorically in this distich.

1803. The falseness of Satan's statement lies in the fact that he is asserting that his essential, original nature was good, and the object of God's favour, whereas this only appeared so when he was a spirit and before his fall. As one of the "a'yān-e s̱ābita," "fixed essences" or prototypes of beings in God's Mind, he was essentially bad and his evilness was destined to become manifest, and did so in the time of trial when he was commanded by God to prostrate himself before Adam.

1804. "The Sea of Beneficence"; *i.e.*, God.

1805. The T. Com. quotes the hemistich, "Ki yak darī chu bi-bandad, hazār bu-k'shāyad"; "For when He closes one door, He opens a thousand."

1806. "A touch of alloy"; lit., "a (little) dust, film, mist, dullness, or tarnishing of alloy." The distich illustrates the dictum, "Sabaqat raḥmat-ī, 'alā ghaḍab-ī"; "My mercy is anterior to my wrath." That is, God's mercy precedes and prevails over his wrath.

1807. "Its motes"; *i.e.*, "the beings of the world."

1808. The sense is that "although separation from Him is inclusive of His wrath," *i.e.*, "is indicative of His wrath."

1809. Muḥammad said:
"Qāla 'llāhu Ta'ālā, 'Inna-mā khalaqtu 'l-khalqa li-yarbaḥū 'alaiya, wa-lam akhluq-hum li-arbaḥa 'alaihim'"; "God Most High has said, 'Verily, I created the creatures that they might profit by me, not that I might profit by them.'"

1810. "Naked"; *i.e.*, as having nothing until God bestowed.

1811. Satan is now speaking of his alienation from God.

1812. Satan implies that his nature having been "essentially and from all eternity" good, his transgression which was "neither essential nor from all eternity" could not really change that nature, since "Lā yuzauwilu mā bi-'dh-dhāti mā bi-'l-'araḍ"; "The accidental does not dispel the essential." Hence, too, he could not be for ever the object of God's wrath, especially as God's mercy is anterior to and predominant over His wrath. Satan therefore will not consider his "accidental and non-eternal" transgression which can be the cause only of the "accidental and non-eternal" wrath of God, to which His mercy is anterior, and over which it is predominant.

1813. Lit., "from obstinate denial."

1814. The T. Com. says that the wickedness of Satan here consists first in his considering Adam other than God, and secondly in his comparing love of God with earthly love.

1815. Lit., "Jealousy is a condition of love."

1816. A Tradition says, "Inna 'llāha yuḥibbu 'l-

'aṭṭās, fa-idhā 'aṭasa aḥadu-kum wa-ḥamada 'llāha, kāna ḥaqqaṇ 'alā kulli Muslimiṇ sama'a-hu an yaqūla la-hu, 'Yarḥamu-ka 'llāh!'" "Verily, God loves the sneezer, and when one of you sneezes and praises God, it is incumbent on very Muslim who hears him to say to him, 'God have mercy upon you!'"

The Persian invocation is "Dīr zī!" "Live long!" and the Turkish, "Khair ōlsūn!" "May it be well!" or "Chōq yāshā!" "Live long!"

1817. *i.e.*, since on the board of "God's fore-ordinance," "qadar," there was no play decreed for me but that of refusing to prostrate myself before Adam, when the time for "the accomplishment of the fore-ordinance," "qaẓā," came, and He said "Play!" how could I do more or less than He had fore-ordained?

1818. *i.e.*, I rejoice, since it is by Him I am check-mated, not by any other.

1819. By "the six sides" is meant the world in respect of the six directions, north, south, east, west, above, and below.

1820. By "the point of the six valleys" is meant a point in the game of "nard" (a species of back-gammon) from which one cannot extricate oneself. The term is said to be now obsolete. Metaphorically the term means here apparently the mind, will, or pre-ordaining decree of God, from which escape is impossible.

1821. The "partial six" signifies here apparently the individual mind, will, or policy of men; and the "Universal Six," the mind, will, or pre-ordaining decree of God.

1822. By "places it awry" is possibly meant, "makes its environment unfavourable."

1823. *i.e.*, so long as a person is shut in by the world of space and by his partial, individual mind,

will, or policy he is in the fire of affliction. God only can deliver him by giving him grace and guidance to reach the position of Universal Spirit, in which his mind, will, or policy is as that of God. *Cf.* the Qur'ān, lv. 33:

"O assembly of jinn and men, if you can overpass the bounds of the Heavens and the Earth, then overpass them. But by (Our) authority only shall you overpass them."

1824. Lit., "Whether indeed there be (His) disbelief or whether there be His Faith"; the "His" implying that both disbelief and the Faith come from and belong to Him.

1825. *i.e.*, God as the Creator of everything is the Creator both of disbelief and of the Faith.

1826. Mu'āviya though granting the truth of all Satan's representations tells him that he has no part in them—that they are not applicable in his case—since he, being the predestined deceiver and misleader, can only be lying in making them. They are true and applicable generally, and from another they might be believed, but to Satan they are inapplicable, and uttered by him they are nothing but deceit.

1827. Lit., "You have infested the road like a highwayman."

1828. *i.e.*, you have insinuated yourself into the hearts of people for the purpose of stealing their spiritual treasures.

1829. There are several passages in the Qur'ān in which Satan converses with God on the subject of the former's refusal to worship Adam.

1830. *i.e.*, Satan's display of knowledge and his statements resemble in a way those of the prophets and saints who seek to call people to the Faith, but they are really only as the fowler's whistling by which he seeks to deceive and decoy birds.

1831. Lit., "it comes."

1832. "Here"; *i.e.*, where the fowler is whistling.

1833. Lit., "they are with hearts as 'kabābs,' and with bosoms as slices."

1834. An account of the mission of the prophet Hūd to the tribe of 'Ād is found in the Qur'ān, vii. 63–70; xi. 52–63; and xxvi. 123–139. For their rejection of Hūd's mission they are said to have been destroyed by a fatally cold wind, "bād-e ṣarṣar," though there is no Qur'ānic authority for this. The Author however, evidently makes an allusion to it in his expression, "bād dādī" (for "ba-bād dādī"), "You gave to the wind," *i.e.*, "You destroyed."

The T. Com. also in commenting says,

"Ānlarỳ rīḥ-e ṣarṣar-la helāk ōlmaq mertebe-sine sen irgürdüṇ"; "By the fatally cold wind You brought them to the stage of destruction."

1835. An account of the mission of Lot is found in the Qur'ān, vii. 72–82; xxi. 74, 75; xxvi. 160–175; xxvii. 55–59; and xxix. 27–34. For the punishment of the people, *cf.*, amongst other Texts, xxvii. 59: "And we rained a rain upon them, and the rain (which fell) upon those who had been warned was bad."

There is no allusion to stoning in the Qur'ān, but perhaps the Author means by "sangsār," "the pelting of the rain," or, may be, the falling of the houses about them.

The "black water" refers of course to the rain.

1836. Nimrod is not mentioned by name in the Qur'ān, but he is alluded to in xxi. 68, 69, in connection with the attempted burning of Abraham.

There is a legend that in his warfare against Abraham a plague of gnats was sent against him and his followers, and that one of them penetrating through a nostril into his brain, and growing constantly bigger and bigger, caused him great torture until he died.

1837. The H. Com. says, "ki uskō wuqūf na-huwā, aur da'wā khudā'ī-kā kiyā"; "so that he had no knowledge, and laid claim to Godhead."

1838. "Abū Lahab," "the Father of Flame," was so surnamed by his nephew Muḥammad on account of his bitter hostility. His real name was 'Abdu 'l-'Uzzā.

1839. "Abū Jahl," "the Father of Ignorance or Folly," was a surname given by the true believers to 'Amru 'bnu Hishām on account of his implacable enmity to Muḥammad, and as a contrast to his former honorific surname of 'Abu 'l- Ḥikam," "the Father of Wise Sayings or Precepts."

1840. "This chess-board"; *i.e.*, "the world."

1841. "Have check-mated." The T. Com. erroneously reads, "māt kardī"; the T. Trans., B. U., and the H. Com. read correctly, "māt karda(h)."

1842. *i.e.*, we are all defeated by Satan's craft except those who are preserved from it by God. There seems to be an allusion to the Qur'ān, xi. 45: "(Noah's son) said, 'I will betake me to a mountain which will preserve me from the water.' (Noah) said, 'No one will be preserved to-day from the decree of God except him on whom He has mercy.' And the waves passed between them, and he was (one) of the drowned."

1843. "Untie this knot"; *i.e.*, "Solve this difficulty, disentangle this complicated state of affairs, and understand the case as it really is."

The H. Com. states the meaning fairly well:

"Merē af'āl-meṇ, jō tum-nē bayān kiyē, ek 'uqda hai, ya'nī pēchīda bāt; tum uskō dar-yāft karō, aur wōh yih";

"In my action, which you have set forth, there is a knotty point, that is, a complicated business; understand it; it is as follows."

1844. Satan says that his office is to distinguish

between those whose nature through God's fore-ordination has always, even before their assumption of a body in this world, been evil, and those whose nature has always been good.

He tests them both, as he implies, and brings out the latent wickedness of the former, and the latent goodness of the latter.

By this assumption he puts himself in the position of a prophet or saint.

1845. *i.e.*, the tester of, the distinguisher between, the noble and the base.

1846. In this way Satan explains his waking up Mu'āviya at prayer time.

1847. "These different kinds of provender;" *i.e.*, the different tests to which I subject people.

Satan implies that he offers good and bad to the people. The good choose the former; the wicked, the latter.

1848. *i.e.*, good in the world is the place of manifestation of the beautiful Attributes, and evil that of the terrible Attributes.

1849. By "hay" is meant here metaphorically spiritual food; by "bones" food for the carnal soul.

1850. *i.e.*, if he discipline the carnal soul, and cultivate the spirit, he will attain to spiritual and divine knowledge.

1851. *i.e.*, as both good and evil are exponents of Names and Attributes of God, each is engaged in the worship of that Name and Attribute of which it is an exponent.

Thus the Lord of the good man is "the Guide," "Al-Hādī," and the Lord of the wicked man is "the Misleader," "Al-Muḍill."

Both good and evil serve to manifest God in the phenomenal world.

1852. "The unbelievers"; lit., "the enemies."

1853. *i.e.*, every one has been given by God a certain nature in the spiritual world, and he retains this nature when he becomes incarnate in the material world. Satan implies that if he could change this nature he would be re-creating the man.

1854. *i.e.*, I test and show who are good and who are bad, as the mirror tests and shows who are beautiful and who are ugly. It should be noted that words which signify "beautiful" generally signify also "good," and those which mean "ugly," also "bad."

Neither is Satan the creator of misguidance. He is only the exponent of God's Name, "the Misleader"; and in his misguidance he simply brings out the latent evil of him who is innately wicked. "Ash-shaqīyu shaqīyuṇ fī baṭni ummi-h"; "The wicked man is wicked in his mother's womb."

The T. Com. explains "umm," "mother," as "Ummu 'l-Kitāb," "the Mother of the Book," by which is meant "the Universal Intellect," "the Qalam," or "divine Pen," which wrote everything which was to be on "the Kitāb," "the Book," *i.e.*, "the Lauḥ-e Maḥfūẓ," or "Preserved Tablet."

The meaning would be that the wicked (lit., wretched, far from God's grace) man was a wicked essence even in the Universal Intellect. In the same way, "As-sa'īdu sa'īduṇ fī baṭni ummi-h"; "The good (lit., felicitous) man is good in his mother's womb." *Cf.* too the Tradition:

"Qāla—'Alai-hi 's-salām!—'Buithtu dā'iyaṇ wa-muballighaṇ, wa-laisa ilaiya mina 'l-hidāyati shai. Wa-khalaqa 'sh-shaiṭāna muzaiyinaṇ wa-muwaswisaṇ, wa-laisa ilai-hi mina 'ḍ-ḍalālati shai'";

"He said—On him be peace!—'I have been sent to invite and to communicate, and I have naught which appertains to guidance. And (God) created Satan to colour up (facts) and to suggest, and he has naught which appertains to misguidance.'" That is, God is

"the Guide," and also "the Misleader." *Cf.* God's address to Muḥammad in the Qur'ān, xxviii. 56: "Verily, you do not guide whom you will, but God guides whom He will." *Cf.* also the Qur'an, xiii. 27: "Verily, God misleads whom He will; and He guides to Himself him who turns again in repentance to Him."

1855. After this distich Satan again speaks of himself.

1856. The T. Com. says that Satan may foster the good in two ways: first, if he try to mislead and corrupt a righteous person, that person, knowing who and what his tempter is, is led all the more to demand God's protection and pardon, and to do good works; secondly, in accordance with the Tradition—

"'There is not one amongst you but has an angel and a devil appointed over him.' The Companions said, 'Do you include yourself in this?' He said, 'Yes, for me also; but God has made my devil submissive to me, so that he enjoins me to do naught but good'"; "'Aslama shaiṭān-ī 'alā yad-ī, fa-lā ya'muru-nī illā bi-khair'"—all the saintly who try to conquer Satan and the carnal soul are so assisted by God that these two become submissive, and suggest only good.

In this way Satan is speaking the truth to Mu'āviya. His falsehood consists in his making a merit of what he cannot help. If he acts as an agent of good, it is against his own will.

1857. *i.e.*, in order that the good may be delivered and distinguished from the bad, I bring out all the latent evil of the wicked by misguidance, craft and deceit, and lead them to destruction.

1858. *i.e.*, if your nature from all eternity had been that of a true believer, it would not matter if you sinned, for your heart would be fresh and strong in the Faith, and you would gain the contentment of God, and proximity to Him. *Cf.* the Tradition:

"Idhā aḥabba 'llahu 'abdaṇ, lam yaḍurr dhanbu-h";
"When God loves a slave, his sins do not hurt."

On the contrary, when a person's nature has been eternally predestined to be dry and barren as to the Faith, his uprightness and good acts do not profit him.

1859. *i.e.*, you would have acquired spirituality and divine knowledge.

1860. *i.e.*, you were originally bad in the spiritual world, and in this world you have not cared to attach yourself to any saintly man, who might have improved you.

This must, I think, be taken as an inconsistency, for the soul whose nature is essentially bad in the spiritual world is essentially bad when incarnate in this world. How then can it be improved by association with the saintly?

1861. This rubric is omitted by the T. Com.

1862. The term "highway-robber" is applied here to Satan as attacking those who follow the Road of God.

1863. *i.e.*, you have not the power to make any impression upon me, and rob me.

1864. *i.e.*, Satan is not an honest merchant who wishes to engage in honest transactions. He offers deceit (here called garments), and desires to get credence for it, and so rob the person who believes him of his Faith and righteousness.

1865. *i.e.*, you do not desire any righteous person's goods (*i.e.*, his Faith and virtue) for any profit to yourself. In other words, you have no wish to participate in them, which, as they are inexhaustible, you might do without injury to him, but you want to rob him out and out of them.

1866. *i.e.*, what is the extent of Satan's craft and deceit? They are so extensive and subtle that without Your help it is impossible to escape them.

1867. The garment (of my Faith); lit., "(my) felt garment or cloak," "namad."

"Namad" may be used in the above sense by reason of its being a common garment of the darvish or Ṣūfī.

1868. One would think that this rubric should precede the last two distichs.

1869. "Siyāh-gilīm shudan," "for one's garment to become blackened," means metaphorically "to become unhappy," here, especially, through the absence of God's grace; "to be led astray, to be led into sin." The meaning of the distich is that as smoke blackens and ruins a garment, so the words of Satan blacken and ruin the heart, unless God grant His favour and help.

1870. "The object of (the words), 'He taught (him) the names;'" "'Allama 'l-asmā bak."

The T. Com., B.U., and the H. Com. have misunderstood the meaning of the word "bak" here, and have entered into some curious speculations. The best interpretation they give is "lord," but the Persian corruption of the Turkish "bey," "lord," is "bēg," (pronounced "beg"), and the form "bak" is only found in such a word as "Atā-bak." The word "bak" really means "a retreat, an asylum," so that the absolutely literal rendering would be, "Adam, who was the asylum of (the words), etc.," or, "Adam, to whom these words retreated," *i.e.*, "to whom they were applied," or, "who was the object of them." The quotation is from the Qur'ān, ii. 29:

"And He taught Adam the names, all of them."

1871. "Had no power;" lit., "Was without attack." "Tak" means generally "running," but here more probably it signifies "tākht," "attack, charge, onslaught."

1872. "Simāk," the name of two stars—"Simāk-e a'zal," "α Virginis," and "Simāk-e rāmiḥ," "α Bootis."

The word is used to express great altitude.

The word "samak," used here for "fish," offers a rhetorical flourish with the word "Simāk."

1873. "Verily we have wronged (ourselves)." The words of Adam and Eve after the trangression.

Cf. the Qur'ān, vii. 22:

"They (*i.e.*, Adam and Eve) said, 'O our Lord! we have wronged ourselves.'"

1874. After his prayer to God, Mu'āviya again addresses Satan.

1875. "The champion," who fights for the Faith, "ghāzī."

1876. "An instrument for the thief;" *i.e.*, an instrument to further his trade.

1877. *i.e.*, disturbance of mind as naturally follows subservience to the carnal soul as disturbance of the bodily health does the eating of sweet food. For "ḥalvā" see Note 168.

1878. "The fat-tailed sheep," with reference to the man addressed, means generally "sensual pleasures," but it can scarcely be so rendered, because as regards the fox it means simply "rich and tempting food."

1879. *i.e.*, when you have a prospect of sensual pleasures in the world, it is a snare on the part of the carnal soul.

1880. "The sensual pleasures;" lit., "the fat-tailed sheep."

1881. *Cf.* the Tradition:

"Ḥubbu-ka 'sh- shai'a yu'mī wa-yuṣimm;" "Your love of a thing blinds (you) and makes (you) deaf."

Also the Qur'ān, xii. 53: "Verily the carnal soul commands (us) to (do) evil."

The meaning of "do not be litigious" is "do not lay the blame of your going astray upon another and quarrel with him about it, because it is your carnal soul which is in fault."

The T. Com., and the H. Com. read in the second hemistich "khabbat" "has deceived," which makes

good sense, but does not scan. I read with the T. Trans., and B.U., "janat," "has sinned."

The T. Com. explains that it is the carnal soul which really commands us to sin, and that Satan has only the power to suggest. He quotes the Tradition, "Al-ḥamdu li-'llāhi 'lladhī radda amra 'sh-shaiṭāni ilạ 'l-waswasa";

"Praise be to God, who has made the power of Satan only suggestion."

Also the Qur'ān, iv. 78: "Verily, the craft of Satan is feeble."

Also the Tradition,

"A'dạ̄ 'adūwi-ka nafsu-ka 'llatī baina janbai-k;"

"The most inimical of your enemies is your carnal soul which is between your two sides."

1882. *i.e.*, for my present gloomy condition to be brightened by the forgiveness of God.

1883. lit., "there is indigestion from fat, rich food." I read with the H. Com., "tukhma ast az lūt-e zaft."

The T. Com. translates from "tukhma ast az lūt zaft," taking "zaft" as a qualification of "tukhma."

1884. lit., "serenity of pleasant emotions"; "ṭuma'-nīn-ĕ ṭurūb."

If we read "ṭarūb," we should translate, "the serenity of him who feels pleasant emotion."

Cf. the Tradition,

"Da' mā yurību-ka ilạ̄ mā lā yurību-ka; fa-inna 'ṣ-ṣidqa ṭuma'nīnuṇ, wa-inna 'l-kidhba raib;"

"Leave that which causes you misgiving for that which does not; for verily truth is (the cause of) serenity, and lying, (the cause of) misgiving."

1885. Expresses metaphorically that truth mixed with falsehood gives no light to the heart, but fills it with the darkness of doubt and misgiving.

1886. *i.e.*, hearts are attracted and ensnared by truth.

1887. "This and that"; *i.e.*, "truth and falsehood."

That is, the heart must have become in an abnormal condition through subservience to the carnal soul when it cannot distinguish between truth and falsehood.

1888. "Kazhdum" and "gandum," (scorpion and wheat), are put into juxtaposition presumably because of some resemblance in form and appearance.

1889. *i.e.*, enables his heart or mind to see the truth of things, and to distinguish between truth and falsehood.

1890. "Those two complications," "ān du band"; *i.e.*, those two sides of the case in all their intricacies.

1891. "They are biased," so that they cannot see the justice of the case.

1892. "You are the light of the faithful community"; *i.e.*, you are a guide to the Faithful, because, as stated in the next distich, you receive enlightenment as to the justice of the case through being unbiased.

1893. "A slave"; *i.e.*, tied, and unable to do what you should.

1894. "Luscious morsels;" lit., "morsels associated with sensual appetite."
Mu'āviya is now addressing Satan.

1895. "Free and clear," or "independent," "bā furūgh"; in which "furūgh" is Arabic, not Persian, and is used in the sense of "firāgh," or "farāghat." *Cf.* the second hemistich of the last distich but four.

1896. "Bīdārī," "awakenment," is used here in the sense of "spiritual wakefulness or enlightenment."

1897. "Sleep"; *i.e.*, the sleep of carelessness as to spiritual things.

1898. "I have fixed you," "chār-mīkh-at karda am." Lit., "I have crucified you," but *cf.* "chār-mīkh shudan," which signifies "to be crucified," and also "to be firmly

established." The meaning is that Mu'āviya has by his arguments and words "cornered" Satan.

1899. *i.e.*, From every one I look for such deeds and words as may be expected from a person of his character and temperament.

1900. The T. Com. prefers to render, "that it be the true, or a sign of that which is true."

By these latter distichs and the following two, Mu'āviya implies that nothing but deceit can come from Satan, since it is his nature to mislead, he being the exponent of the Name "Muḍill," "the Misleader."

1901. "With painful effort and reluctance"; "az bun-ē dandān"; lit., "from the roots of the teeth."

This signification of the idiom is not given by Vullers or Steingass, but Redhouse gives as a meaning of "bun-e dandān," "an extreme effort or resource"; and the T. Com. explains, "bi-'ẓ-ẓarūrī, 'ajz-y̆ndan, güch-īle"; "forcedly, from his inability (to resist), with difficulty and annoyance."

1902. Lit., "If the prayers had gone from (their) appointed time as regards you."

1903. *i.e.*, you would have experienced great grief and repentance.

1904. For this sense of "ghabīn" *cf.* "taghābun" in the Gulistān, and the French "déception."

1905. "Water-vessels," "mashk-hā," a species of leathern bags used for carrying water.

1906. "That humble and regretful attitude (before God)." This seems to be the sense in short here of "niyāz," which conveys the ideas of "want, petition, regret, and self-abasement before God," in consequence, here, of having missed the appointed time of prayers.

1907. "Communings (with God)"; lit., "secrets, mysteries."

1908. "The blessing," "as-salām," (used in the sense of "taslīm"), the "*missa est.*" "Salām dādan" means more generally "to salute, to say good-bye."

1909. *i.e.*, the sigh came from the bottom of his heart and showed its perturbed and bleeding state.

1910. "Eagerness" seems to be the main sense here of "niyāz."

1911. *i.e.*, the water of spiritual life, and restoration from the maladies of the spirit and heart.

1912. "Dukhūl" is presumably used here in the sense of "madkhal," "a mode of conducting an affair; entering upon a business."

1913. See Note 37.

1914. "Might burn (your) veil"; *i.e.*, might bring out emotions of shame and repentance, which would be considered more meritorious than the prayers. The H. Com. seems to glance at this meaning.

1915. By "flies" are meant greedy persons who may be easily gulled.

1916. "Try to ensnare me"; lit., "spin round me."

1917. "To invite to buttermilk," "sūye dūgh ṣalā zadan," though not explained in the dictionaries, evidently means "to try to delude." This sense is also corroborated by the evident sense, "to be deluded," of "ba-dūgh uftādan," lit., "to fall upon buttermilk," which occurs in an earlier passage under the rubric, "Conclusion of (the account of) the deluded man's trust in the fawning of the bear." (See Note 1429.)
The idiom "dūgh khyardan," "to be mistaken" ("ghalaṭ khyardan"), occurs in the "Bahār-e 'Ajam."

1918. *i.e.*, if you invite to something really good and profitable, you are only lying, and that good will turn

out a delusion and disappointment through the loss of something better.

• 1919. Lit., "This resembles that, that a person saw a thief in (his) house."

1920. Lit., "He ran two or three spaces," "Tā du sih maidān davīd."

1921. Lit., "In that violent effort (by) which he got near him, so that he might spring upon and reach him."

1922. "I shall suffer for it."

This, I think, is the sense here of "In bar man ravad, "this will go upon me." It may he used independently, or it might refer to the first hemistich of the next distich.

The T. Com. renders:

"Bū belā benim üzerime vāqi' ōlur," "this calamity will come upon me." B.U., and the H. Com. read, "ū bar man davad," "he (*i.e.*, the supposed thief) will run at me," but this, I think, is invalidated by the first hemistich of the next distich.

1923. Lit., "what are the circumstances?"

1924. Lit., "at whose hands?"

1925. The T. Com. says that by the first thief Satan is meant. When he enters the Ṣūfī traveller in order to steal his intellect and spirituality the Ṣūfī follows him by contemplation into his essential nature of "misguidance," in which he is the exponent of the divine Attribute implied by the Name, "Muḍill," the "Misleader." When on the point of reaching him, *i.e.*, of obtaining the spiritual vision of the divine Attribute implied by this Name, the second thief, *i.e.*, the preacher, who understands only exoteric religion, and whose idea is that Satan should be tracked by indications afforded by reason, thinking the Ṣūfī is following the wrong road, calls upon him to return, and to follow the tracks which he can point out.

1926. The T. Com. gives an extension to the sense

here, saying that in the same way the exoteric preacher and adviser may inform the Ṣūfī traveller that he can lead him to the knowledge of God by signs, indications, and demonstrations.

1927. *i.e.*, aware of the thief's design and act, (and trying to help him).

1928. I read with the T. Com., "mī kashīdam man kashān," in which "kashān" is simply a corroborative of "mī kashīdam," and is perhaps sufficiently translated by "along (with me)."

B.U., and the H. Com. read, "mī kashīdam kash-kashān," in which "kash-kashān," an abbreviation of "kashān-kashān," would mean either "taking along in a leisurely way," (*cf.* the Burhān-e Qāṭi'), or "dragging by force," (*cf.* Meninski, and the Farhang-e Shu'ūrī).

If the reading be correct, I should incline to the latter sense, but I think we might modify it into "forcibly," or even "irresistibly."

1929. Lit., "for as much as behold tracks!"

1930. "Jihāt" is used here apparently in the sense of the "ways and means" adopted by exoteric religious teachers in order to attain to the knowledge and appreciation of God. These ways and means are signs and demonstrations pertaining both to tradition and also to reason. The Ṣūfī however has got beyond and outside of these ways and means, and of all that which pertains to the phenomenal world, and he has reached the true knowledge of God and union with Him by contemplation. In actual union with God signs and demonstrations are unneeded by him. (See Note 37.)

1931. *i.e.*, the man who has not found the Essence of God, and knows Him only by His Attributes, knows, *e.g.*, that God is "Khāliq," "the Creator," and he sees "makhlūq," "the created thing" or "the creature," as coming from the Attribute implied by the name "Khāliq." But at the Stage supposed, that of "Maḥjūb,"

or "Enveiled," he does not see the Essence as manifest in the Attributes, nor the Attributes as subsisting by the Essence. The T. Com. speaks of four Stages: First, that of "Maḥjūb," "Enveiled," just described. Second, that of "'Ālim," or "'Ārif," "Adept" or "Gnostic," who knows the Essence as manifest in the Attributes, and the Attributes as subsisting by the Essence. Third, that of "Vāṣil," "the United (with God)," or "Mustaghraq," "the Immersed (in God)," who is immersed in the Essence, and regards not the Attributes. This stage is called "Jam'," "Collecting," or "Collection." Fourth, that of "Kāmil" or "Mukammal," "the Perfect," who is not hindered by his appreciation of the absolute Unity from seeing the multiplicity, nor by his appreciation of the multiplicity from seeing the absolute Unity.

This Stage is called "Jam' 'l-Jam'," "the Collecting of Collecting," or "the Collection of Collection." It is also called "Al-Farqu ba'da 'l-Jam'," "Separating after Collecting," or "Separation after Collection."

1932. "The colour of the water," says the H. Com., means the Attributes, and this seems warranted by the preceding distich, in which the Author is evidently speaking of the "Vāṣil" or "Mustaghraq," who has reached the third Stage. (See Note 1931).

1933. "Silk" is the meaning attached to "sha'r" in Wetzstein's edition of Zamakhsharī. In the Glossary to Macan's Shāh-nāma it is explained as "fine woollen stuff."

"Sha'r-bāf," according to the Bahār-e 'Ajam, means "a silk or velvet weaver."

The primary and ordinary meaning of "sha'r" is "hair."

By the distich the Author means that after reaching the third Stage of immersion in God and the appreciation of the absolute Unity it is retrogression to let the consideration of the Attributes or of the creation preclude the Ṣūfī from the appreciation of the absolute Unity. When, however, he has reached the stage of "Kāmil"

or "Mukammal," then he is not hindered from seeing the absolute Unity by his appreciation of the multiplicity, nor from seeing the multiplicity by his appreciation of the absolute Unity.

The Author, however, does not appear to speak in these distichs of this fourth Stage.

1934. In accordance with the saying, "Ḥasanātu 'l-abrāri saiyi'ātu 'l-muqarrabīn;" "The good works of the pious are evil deeds in those who are in the divine Presence."

This is on account of the admixture of self in the devotion of the commonalty who are pious. They perform worship with a consciousness of their own being, and consider it comes from themselves. By this they associate something with God,—they incur the charge of "shirk-e khafī," "concealed syntheism," which would be a sin in those who are merged in the Deity and non-existent as to themselves.

"Wujūdu-ka dhanbuṇ lā yuqāsu 'alai-hi dhanbuṇ ākhar;" "Your (own) existence is a sin with which no other sin is to be compared." So too the supposed Union of the pious commonalty is only as a veil in the case of the "Vāṣil" or "Mustaghraq," because when the former by prayer and the appreciation of some of the divine Attributes think themselves in Union with God, they think of themselves as "Vāṣil," or "attaining to Union," and of God as "Mauṣūl," or "the One with Whom Union is obtained," which is again "shirk-e khafī," or "concealed syntheism." The "select" or "special," on the other hand, sink their own individuality, are non-existent as to themselves, and are merged in the Deity. The interposition of the individuality would be a veil to the "Vāṣil" or "Mustaghraq," and a bar to real Union.

Junaid, the famous Ṣūfī Shaikh, said, "Wujūdu-ka a'ẓamu 'l-ḥijābi baina-ka wa-baina 'llāh"; "Your (own) existence is the greatest veil between you and God."

"Tū ma-mān aṣlaṇ; viṣāl īn ast-u bas";

"Remain, you, not at all; this only is Union."

I have written the bulk of the above from the T. Com.'s comments.

1935. Lit., "and to whom he gave the Censor-Inspectorship" ("Muḥtasibī"). For "Muḥtasib" see Note 1638.

1936. The "Vāṣil," (see Note 1931), who is in Union with God, and in contemplation of the absolute Unity, is likened here to the Vazīr who is in close communion with the King. The "Maḥjūb," by which is meant here "the religious teacher who is not a Ṣūfī," (see Note 1931), who sees the creation as other than God, and thinking acts come from the people admonishes them to do what is lawful, and prohibits them from doing what is forbidden is likened to the Muḥtasib whose duty as Censor it is to do so. When God makes the "Vāṣil" retrograde to the position of "Maḥjūb," He is, in a way, not his friend, even as the King who degrades the Vazīr to the position of Muḥtasib is not *his* friend. He makes him suffer "decrease after plenty." Muḥammad has said, "A'ūdhu bi-'llāhi mina 'l-ḥaur ba'da 'l-kaur"; "God preserve me from decrease after plenty."

1937. Lit., "a change will, of necessity, not be without cause." *Cf.* the Qur'ān, xiii. 12: "Verily, God does not make any change as regards the people until they make some change as regards themselves."

1938. By "threshold" is meant, says the T. Com., "'ālam-e ṣūrat va-kas̱rat," "the world of form and multiplicity"; *i.e.*, the position of "Maḥjūb."

1939. The second hemistich and the next distich are remarks of the Author's.

1940. "The religious Hypocrites," "Munāfiqān," or in Arabic, "Munāfiqūn." "A term especially given to those who in the time of the Prophet, whilst outwardly professing to believe in his mission, secretly denied the

Faith. They form the subject of the sixty-third chapter of the Qur'ān." (Hughes).

1941. "The Mosque of Opposition," "Masjid-e Ẓirār."

After Muḥammad, in his flight from Mecca to Medīna, had built at Qubā, about three miles S.S.E. of the latter city, the "Masjidu 't-Taqwā," "the Mosque of Piety," also called the "Masjid-e Qubā," "the Mosque of Qubā," which was the first place of public prayer in Islām, the Hypocrites for the purpose amongst other things of producing division among the true believers, built a mosque which, from a passage in the Qur'ān, was subsequently called "the Mosque of Opposition," "Masjid-e Ẓirār."

The Hypocrites invited Muḥammad to dedicate this mosque by prayer, but he was on the point of making his expedition against Tabūk, and deferred his visit till his return. Before his return, however, he had discovered their real motives, and the following verses were revealed (Q., ix. 108, 9): "And (there are) those who have taken up a mosque for the purpose of opposition and in infidelity, and to effect division among the Faithful, and in expectation of him who, in the past, warred against God and His Prophet. And they will surely swear, 'Our purpose was only a most excellent thing.' But God is witness that they are liars. Never stand in it (to pray)." The words, "in expectation of him who, in the past, warred against God and His Prophet," refer to Muḥammad's enemy, the monk Abū 'Āmir, who was then in Syria. There was an understanding between the Hypocrites and this monk, that the latter should urge the Greeks to attack the Muslims and their mosque of Qubā. The Mosque of Opposition was subsequently demolished by Muḥammad's command.

1942. After the Story of the perversity of Satan, the Author now speaks of the perversity of the Hypocrites.

1943. "Such cheating play;" *i.e.*, such cheating

play as Satan resorted to against Mu'āviya, doing something to his detriment and pretending it was to his advantage.

1944. "Odd and even." The H. Com. says, "'Juft-u ṭāq', badīn wajh, ki ẓāhir tō unkā ān Ḥaẓrat-sē juft thā, aur bāṭin-meṇ maḥẓ fard-u ṭāq, ya'nī, judā, kis-liyē ki munāfiq dō-rū aur dō-dil hōtē hī haiṇ;" "'Odd and even', in this way, that outwardly they were united with his Eminence, but in their hearts they were absolutely apart and separate, *i.e.*, divided, since the hypocrite is double-faced and double-hearted."

If this explanation be correct, by "even," or "a pair," "juft," is meant that the Hypocrites on the one hand and Muḥammad on the other formed a pair and so were united. By "odd," "ṭāq," is meant that they on the one hand and Muḥammad on the other were each as an odd thing apart from the other; that they were at odds. By cheating at the game of odd and even would be meant here feigning it was even when it was really odd.

1945. *i.e.*, envy on account of the building of the Mosque of Qubā.

The T. Com. reads "ḥāsidī," "envy," but comments on "murtadī," "appostacy," which is also the reading of B.U., and the H. Com. B.U., supposing the Hypocrites were hypocrites from the beginning, makes a plausible attempt at explaining the use of the word; but in the Qur'ān, lxiii. 3, we read:

"This, for that they believed, then became unbelievers."

1946. It would seem from this that the Mosque of Qubā had no roof, or had been imperfectly protected from bad weather, but we have no other authority, I think, for surmising this. It may be meant that the new mosque would take the surplus worshippers in bad weather, who otherwise would be left in the open. The Hypocrites are reported to have said:

"Yā Rasūla 'llāhi, banainā masjidaṇ l-'l- 'illati wa-

'l- ḥājati wa'l-lailati 'l-mumṭirati; wa-naḥnu nuḥibbu an tuṣalliya ma'a aṣḥābi-ka fī-h;"

"O Prophet of God, we have built a mosque for occasions, and needs, and rainy nights; and we wish you would pray in it with your Companions."

1947. *i.e.*, a mosque in which the poor and strangers might be sheltered and receive support. See the next distich.

1948. I read with the H. Com.: "z'-ānki bā bārān shavad khyash kār mur" (for "murr"). The H. Com., however, comments upon "z'-ānki bā yārān shavad khyash kār-e mur;" "because a bitter business is sweetened by (the presence of) friends."

This is also the reading of B.U., and of the T. Com., who also comments upon it, but it does not seem appropriate here. It would be thought unseemly too to call the rites of religion a bitter business, though that business might, in a certain degree, be embittered by having to be carried out in the rain, which would have been sometimes unavoidable if the mosque of Qubā were roofless, or insufficiently protected from the weather, or too small to accommodate all the worshippers.

1949. Lit., "Kindness when it comes to the tongue without heart and soul."

1950. "Tūn" is used here in the sense which "gulkhan" often has—that of "a dust-bin," or "heap of filth."

1951. Lit., "Beware! go not towards the kindness."

1952. "He;" *i.e.*, the feeble and effeminate person, the number being changed *met. causa.*

1953. "A choice companion;" lit., "a companion of the cave," in allusion to Maḥammad's choice and intimate companion, Abū Bakr, who hid with him in a cave before their setting out on the flight to Medīna.

1954. *i.e.*, presumably, it induces a pain.

1955. The Author's purpose was to tell the Story of the Mosque of Opposition.

1956. Lit., "they spurred on the steed of deceit and fraud." The word used for "steed" here is "rakhsh," which was the special name of the charger of the hero Rustam.
It means a roan or strawberry-coloured horse, and, generally, in literature, any horse.

1957. Of course "qāṣid" may also have the sense of "aiming at (some particular object)," but it does not mean here, as the T. Com. thinks, "aiming at deceit and fraud," but rather,—if it have also another sense here besides that of "messenger,"—"aiming at (inducing Muḥammad to visit their mosque)."

1958. "Distinctly." The dictionaries do not give this sense of "yak-ba-yak," which means literally, "one by one," but I think it follows fairly naturally from that sense, but perhaps more especially from the sense, "one opposed to another," of the term given as its equivalent, "yak-ā-yak."

1959. "Laṭīf," "courteous," means also "quick and clever."

1960. "The hair"; *i.e.*, "the deceit."

1961. "Ẕarīf," "benign," means also "quick-sighted."

1962. "The milk"; *i.e.*, the ostensibly good service of the Hypocrites.

1963. *i.e.*, as the T. Com. says, you are tending to fall into sensual indulgences and sin, which will lead to hell, and I am holding you off and saving you.

1964. For "ghūl" see Notes 405 and 1313.
As said in Note 1941, it is probable that the revela-

tion did not come to Muḥammad until after his return from the expedition against Tabūk.

The Author is quite inconsistent here: he says first that Muḥammad distinctly perceived the duplicity of the Hypocrites, and now he says that God warns him of it.

1965. *i.e.*, how should he understand the favour which God extends to those who do good in honour of Him?

1966. *i.e.*, the monk Abū 'Āmir.

1967. Such retaliation is sanctioned by the Qur'ān; *cf.* ii. 190:

"And he who is inimical to you, be you inimical to him in the same way as he is inimical to you."

Cf. also iv. 141:

"Verily, the Hypocrites try to deceive God, but He will deceive them."

1968. Lit., "they struck their fingers into the past promise."

Cf. the senses of "tamassuk."

1969. "Be silent"; lit., "make silence."

The T. Com. does not seem to know that "khamush" (or "khamūsh, khāmush, or khāmūsh") is often used in the sense of "silence."

1970. *i.e.*, "God forbid that we should have acted with perfidy."

1971. *Cf.* the Qur'ān, lxiii. 2:

"They have chosen oaths as a shield."

1972. "And to take oaths is the practice of the perverse."

The locution, "z'-ānki," which generally means "because," and is so rendered by the T. Com., is best translated here simply by "and," since the clause which it introduces cannot be a consequence of the clause, "Oaths are a shield," and it is awkwardly placed as a

consequence of the preceding clause contained in the preceding distich and the first few words of this. Platts in his Grammar includes "az ānki" (poetically "z'-ānki") with "az ān," and explains them both as meaning, "in consequence of this, consequently, therefore"; but though "az ān," has those senses, I do not remember to have seen them attached to "az-ānki" (poetically "z'-ānki").

The H. Com. renders:

"Wāsiṭē qasam-kē, is-sabab-sē ki qasam ek sipar hai, aur jō kazh-shi'ār haiṇ, unkā ṭarīqa aur sunnat;"

"In order to take oaths, for this reason that oaths are a shield, and the method and practice of those who are perverse of habit."

1973. *i.e.*, their eyes are illumined by the Faith: they are keen-sighted in the Faith, and seeing God present are faithful to their obligations.

1974. *i.e.*, shall I believe you, who swear you are true, or God, who testifies that you are false? See the quotation from the Qur'ān in Note 1941.

1975. "This Word of God"; *i.e.*, the Qur'ān.

1976. "Humble invocation of the Lord"; lit., "an 'O Lord!'" *i.e.*, "a (humble invocation by the words) 'O Lord!'"

1977. Lit., "so that they cannot get before to His Words." The H. Com. says, "To Uskī Āwāz-kī ṭaraf barhnē na-pā'eṇ;"

"So that they cannot get advancement towards His Words."

The T. Com., "Tā kim Āvāz-e Khudāyī istimā' eylemeye sabaqat eylemeye;"

"So that they cannot get before to hear His Words."

1978. *i.e.*, they are clear and distinct to me from all other communications, such as the words of men, or the suggestions of the soul or of Satan.

The T. Com. enters here into the discussion whether the Words of God can be heard as words, or whether

God communicates only by inspiration, from behind a veil, or by the mouth of a prophet whom He has inspired.

Those who support the latter view say that since the Attribute represented by "Mutakallim," the "Speaker," is one of the eternal Attributes of God, the Words of God in His quality of the Speaker cannot be heard by mortal ears. They interpret the Text, (Q., ii. 70), "Yasma'ūna kalāma 'llāh," "They hear the Words of God," as meaning:

"Yasma'ūna mā dalla 'alā kalāmi 'llah;"

"They hear that which indicates the words of God."

On the Text, (Q., iv. 162), "Wa-kallama 'llāhu Mūsā taklīmā," "God spoke to Moses in speech," they say, that "God created such words as would give indication of His eternal Words (as the Speaker), and let them fall upon the ears of Moses."

They also quote the verses (Q., xlii. 50, 51):

"And it is not for man that God should speak with him except by inspiration, or from behind a veil;

Or He sends a prophet and reveals to his hearing what He will."

"From behind a veil" is explained as meaning that God may make (men) hear in or from certain bodies words which He creates. Thus he spoke to Moses from the tree.

The principal argument in favour of the opinion that the words of God can be heard as words is that adduced by the Imām Wāḥidī in the "Wasīṭ." He says that since the verbal noun, "taklīm," in "Kallama 'llāhu Mūsā taklīmā," "God spoke to Moses in speech," is a corroborative, "ta'kīd," of the verb, the meaning of the sentence must be literal, because verbs taken metaphorically cannot be followed by a corroborative verbal noun.

The T. Com. evidently implies that the supporters of this opinion take the first Qur'ānic text quoted in this Note as in their favour, but it seems questionable, considering the Qur'ānic context, whether it can be used on either side. The T. Com. seems to come to the conclusion that God can make his servant hear His eternal

Words, though, since they are from an eternal Attribute, they are unlike those of His creatures. God's servant also will understand that those words are from God. Would it not be simpler and clearer to say that words coming from the Attribute expressed by the Name Mutakallim, the Speaker, may be manifested as a Revelation to the elect?

1979. The story is that Moses in his journeying towards Egypt with his family came near Mount Sinai, and saw a light on the mountain side. "He said to his family, 'Wait, for verily I perceive a fire; perchance I may bring you news from it, or a brand from the fire to warm you.'

And when he came up to it a Voice cried to him out of the tree from the right side of the valley in the sacred place, 'O Moses, I, verily, am God, the Lord of the worlds.'" (Q., xxviii. 29, 30).

1980. *i.e.*, the Lights of Revelation involved in words from the eternal Attribute expressed by the Name "Mutakallim," the "Speaker."

1981. *i.e.*, as regards the Hypocrites.

1982. The Prophet had promised to visit the Mosque on his return from Tabūk.

1983. *i.e.*, immediately after the thought had entered his heart that the Prophet had acted harshly he was seized with repentance and asked pardon of God. But it is implied by the following distichs that he could not altogether disabuse his mind of the thought.

B.U., and the H. Com. after this distich have the following one, which explicitly states the persistence of this thought: "Līk ān naqsh-ē kaj-ash az dil na-raft: mihr-e bad az ṭab'-e bī-ḥāṣil na-raft." (The H. Com. for "mihr-e bad" has "ẓarr-e bad," "evil condition," or "evil injuring"); "But that perverse impression did not leave his heart: misplaced good feeling did not leave (his) profitless mind." This distich may, I think,

be regarded as spurious, if only for the reason that it speaks disrespectfully of a Companion.

1984. *i.e.*, in disbelief in, and disapproval of, the Prophet.

1985. *i.e.*, the heart, as the seat of feelings and ideas, is not under my control as is the seeing of my eyes. If anything unseemly meet my eyes, I can shut them, and if I am sufficiently angry with them for looking awhile at the unseemly, I can burn them; but if my heart entertain some unseemly feeling or idea, I may not be able to banish the same for a time, since the heart is not under the same control as the sight. It is also not under the same control physically, for it cannot be burnt as the eyes could.

The T. Com. quotes the following hemistich:

"Man ba-farmān-ē dil-am, nī dil ba-farmān-ē man-ast;"

"I am at the command of (my) heart, (my) heart is not at my command."

"Hamchūn dīd-e chashm," rendered here "as (is) the seeing of (my) eyes," can be translated "even as is not the seeing of my eyes"; *i.e.*, I have no more control over my heart than over the seeing of my eyes.

It may also be rendered with objective sense of "chashm," "eyes"; *i.e.*, I can no more control my heart than I can see my eyes. "*Fa-ta'ammal.*"

1986. Or, if we read instead of "munkirī," "munkarī," which however is not good rhyme, though allowable, "these are indications of (their) iniquity."

1987. "khilm" means also "nasal mucus."

1988. *i.e.*, is better than my clemency towards the Hypocrites.

1989. "Coat upon coat"; *i.e.*, "throughout."

1990. The term, "bī-maghz," "without brain, heart, or substance," is used in confirmation of the idea conveyed in the preceding distich that the efforts or acts of

the insincere are like an onion nothing but thin coat upon coat: they have no heart or substance, and, like an onion, they are stinking.

1991 Lit., "Those people (the Hypocrites) fastened a hundred belts round their robes."

1992. *i.e.*, "the Masters of the Elephants," "Aṣḥāb-e Fīl," in making a Ka'ba, designed to destroy the one in Mecca.

For an account of the "Aṣḥāb-e Fīl" see Note 149.

1993. Lit., "how their condition got." (See Note 149).

1994. "The secret of it"; *i.e.*, the real reason of its being built.

1995. The use of the word "occurrences" here, corresponding with "occurrence" in the preceding distich, would make it appear as if the Author were still speaking of the occurrences which convinced the Companions of the corrupt purpose of the Hypocrites in building their mosque, but the T. Com., and B.U. agree in supposing that the Author is now speaking generally of incidents in the lives of the Companions, and of relations between them.

1996. "Would give"; lit., "would become."

1997. *i.e.*, they did not servilely receive and obey the holy Law as promulgated by Muḥammad, as many at first do without proper understanding, but they understood it as soon as they received it.

1998. *i.e.*, they understood the holy Law without enquiry or investigation. They immediately recognised the divine wisdom displayed in the Qur'ān, "ḥikmat-e Qur'ānīya," its esoteric sense, its real meaning; but to others, though they knew this in the spiritual world, it is as a stray camel to be sought. .

1999. To all, the wisdom of the Qur'ān is as a stray camel, but the Companions recognised it without study and investigation, whereas most, though they had it in

the spiritual world, have to find it again through information given by one who knows and can guide to it. They recognise such indications as truly describe their stray camel, and infallibly know the latter when they have sought it out.

Cf. the Tradition:

"Al-ḥikmatu ḍāllatu 'l-mu'mini, fa-ḥaitha wajada-hā fa-huwa aḥaqqu bi-hā;"

"Wisdom is the stray (camel) of the believer, and wheresoever he finds it he is most rightfully entitled to it."

2000. I have translated according to the T. Com.'s view, but it is possible to render:

"What is a stray? It is a lost camel: (a camel which) has fled from your hand behind a veil."

"Behind a veil" may mean "behind the veil of your earthly body, which conceals it from you," or simply "into concealment from you."

In my translation, "(now that) you are behind a veil," means "now that you are veiled by your earthly body." If in this we take the literal sense of "parda," namely "tent," the sense is "(now that) you are in the tent, (the body)." As a spirit in the spiritual world you once had knowledge of the divine wisdom of the Qur'ān, but in the material world you have to seek it again.

2001. The metaphorical meaning is that whilst the travellers on the spiritual path who have found the wisdom of the Qur'ān are engaged in pious exercise, which leads to the destination, God,—you, for whom that wisdom is as a camel which has strayed from your possession and not yet been found, are debarred from such pious exercise.

2002. "Feverishly," or "full of anxiety"; lit., "dry-lipped."

2003. "You run round about"; lit., "you run with circumambulation."

2004. "Makes a jest of you"; *i.e.*, in his eagerness for the reward he, as it were, makes a jest of you by

guessing haphazard at indications which have no real foundation.

2005. "Pasture-ground"; lit., "grass."
This and the preceding distich, says the T. Com., point to those who without certain knowledge themselves of the divine wisdom of the Qur'ān set up as true teachers and guides, and give, each according to his own sect and views, indications which they assert will lead to the recovery of the knowledge of that divine wisdom.

2006. "Attaining to deliverance and an asylum (from it)."
I am venturing to assume from the reading "bīrūn shavad" of the T. Com. that "bīrūn-shau va-makhlaṣ yāftan" should be read, and not "bīrūn shudan, etc.," which is the reading of the T. Trans., B.U., and the H. Com. If however "bīrūn shudan" be correct there would be practically no difference in the sense.

2007. "Hamchunānki," "just as," is the reading of the T. Trans., B.U., and the H. Com. The T. Com. reads "ānchunānki," "as."

2008. "In the matter of divine knowledge." "Dar ma'rifat" is the reading of the T. Trans., B.U., and the H. Com. The T. Com. reads "az ma'rifat," which is ambiguous.

2009. "The invisible (divine) Being," "Mauṣūf-e ghaibī"; lit., "the invisible qualified one."

2010. The T. Com. interprets the word "bāḥiṣ," "he who investigates, examines, and elucidates," as "Mu'tazil," "Seceder," *i.e.*, of the sect of those who under Wāṣilu 'bnu 'Aṭā seceded in 110 A.H. from Hasanu 'l-Basrī. I cannot see any reason for contrasting this particular sect with philosophers, and I think B.U. is correct in explaining the word as "mutakallim," "scholastic theologian."

2011. This third, says the T. Com., is the orthodox scholastic theologian. B.U., however, says it is the Ṣūfī, and he seems to mean the "āzāda" or "emancipated."

2012. B.U. does not comment upon this fourth, but the T. Com., rendering "zarq" as "hypocrisy," says it is the strict discipinarian and rigid ascetic, who does not regard knowledge. But why should he be called a hypocrite?

"Zarq," I think, is not the Persian word, which means "hypocrisy," but the Arabic, which signifies "spearing" or "stabbing with a spear," and hence, one might assume, may have the same metaphorical sense as "ta'n," or "ta'na," "animadverting," or "animadversion."

It means also, says Redhouse, "an eyeing one intently, especially if with a view to perverting him from the true faith." Steingass gives as a meaning of the Persian "zarq" "pretending to abstinence," but Vullers does not include this sense. Steingass gives also the sense "detraction," which approaches closely to the Arabic meaning, "stabbing."

2013. "That village"; *i.e.*, "the village of God." The meaning of the hemistich is, "in order that it may be thought that they have attained to divine knowledge and the knowledge of God."

2014. From the following distichs the Author seems to mean, not that there is something true in all sects and systems, but that the various sectaries adopt their views thinking that they are true. Thus their good intention prevents them from being altogether astray. The right and true of their intention is connected with the wrong and false of their views.

2015. *i.e.*, they eat thinking it is nothing but sugar.

2016. "Pleasant as a food." The T. Com. reads "maḥbūb-nūsh," but it might be read, "maḥbūb-e nūsh," "pleasant and sweet."

2017. "Gandum-namā-ye jau-firūsh," is a common expression for "a cheat, a deceiver."

2018. *i.e.*, do not say so impatiently and captiously, and without considering the intention of those who pursue them.

2019. *i.e.*, they are in themselves idle and false, but they are not without fascination, because they are pursued in the hope that the pursuit of them is that of the truth.

2020. "The Night of Power," "Shab-e Qadr," in Arabic "Lailatu 'l-Qadr," is the night on which angels are supposed to have brought the Qur'ān down to the lowest sky, the lunar sphere, whence it was delivered piece-meal at different times to Muḥammad by Gabriel. The date of this night is supposed to have been known only to Muḥammad and a few of his Companions. Hughes says, "The excellences of the Lailatu 'l-Qadr are said to be innumerable, and it is believed that during its solemn hours the whole animal and vegetable creation bow down in humble adoration to the Almighty." See the Qur'ān, chap. xcvii.

The T. Com. says that the Sophist School of philosophers say all the sects are false, because they all disprove one another. The Author argues that there is no error without truth, and that the very fact of there being so many false sects proves there is one true one. By his illustrations he implies that the existence of so many false sects is for the purpose of inducing deep inquiry into religion. By his illustration of the Night of Power he means that that Night is concealed among the other nights in order that the devotee may engage every night in religious exercise which is good in itself and which also affords the hope of participating in the advantages offered by the Night of Power.

Baiḍāwī says:

"Wa-'d-dā'ī ilā ikhfā'i Lailati 'l-Qadri an yuḥyiya man yurīdu-hā laiyāliya kathīra;"

"The object in concealing the Night of Power is that

he who wishes (to find) it may watch and pray many nights."

2021. *i.e.*, who may distinguish between weak, servile, imitators and those who strenuously seek religious truth.

According to a Tradition,

"Al-mu'minu kaiyisuṇ mumaiyiz," "The true believer is shrewd and discriminating."

2022. *i.e.*, through some goods' being blemished the discrimination of merchants is exercised, and it is seen who are masters of their business, and who are fools. In the same way the difference of sects leads to inquiry into the truth, and the person who is really "shrewd and discriminating" finds the truth and becomes "a true believer."

2023. *i.e.*, if no one and nothing have any fault it is necessarily impossible to distinguish between persons and between things. There would be no occasion for the exercise of discrimination, *i.e.*, of thought.

2024. "There is no aloes-wood," and consequently there is no advantage in intelligence which might distinguish between common wood and aloes-wood.

2025. The T. Com. renders, "he is a great fool," thereby making the "majhūl" "ē" of "ahmaq-ē'st" rhyme with the "ma'rūf" "ī" of "shaqqī'st."

2026. By "the merchants of the prophets" are probably meant the saintly and pious, who are, as it were, dependent on the prophets.

The alternative meaning would be "the merchants, the prophets," but this seems an undue restriction.

2027. "The merchants of the world"; more literally, "the merchants of power and possessions"; but quite literally, "the merchants of colour and scent."

By these are meant the worldly who, unlike the saintly and pious, cannot see that holiness and piety are the unblemished goods, and worldly advantages the blemished, and so choose the latter.

2028. The T. Com. renders, "In the eyes of the Adept in religious knowledge, 'the 'Ārif,' wealth appears a snake"; but this does not accord with the second hemistich, in which the Author is evidenfly addressing the worldly man who requires admonition.

There is a Tradition,

"Al-mālu ḥaiyatuṇ, wa-'l-jāhu aḍarru min-hā;"

"Wealth is a snake, and rank is worse than that."

2029. "Thamūd," an old Arab tribe destroyed for disobedience to Ṣāliḥ, the prophet. There are a number of references in the Qur'ān to Thamūd.

2030 See the Qur'ān, lxvii. 4:

"Thumma 'rji'i 'l-baṣara karratain."

The following note will make this and subsequent distichs more clear.

God commanded people to closely and repeatedly examine the sky as severe critics, in order that they might ascertain if there were any defects in it. Then if He judged it necessary for people to closely and repeatedly examine so bright an object as the sky in order to ascertain what was good and what defective in it, how much more must we examine the dark earth in order to make distinctions!

Of course it is implied in the Qur'ānic passages that there are no defects in the sky, but still people were commanded to examine it closely and repeatedly in order to ascertain this.

2031. *Cf.* the Qur'ān, lxvii. 3:

"Fa-'rji'i 'l-baṣara: hal tarā min fuṭūr?"

"Then repeat (your) gaze: do you see any flaws?"

2032. "Before you can approve of that which is approvable in it"; lit., "in, or towards, approval," "dar pasand."

The H. Com. for "bāyad" has "bāshad," and for "dar pasand," "dar basand." If this be correct the latter must be taken in the sense of "dar khyar," "fitting," but I do not know of any authority for this.

2033. *i.e.*, in order to make our distinctions in this world for the purpose of choosing the good, we must discipline our minds, as the vicissitudes of the seasons discipline the earth, and make distinctions in it. (See the following distichs.)

2034. "The life-giving spring"; lit., "the life-like," or "the soul-like spring"; *i.e.*, "the spring (which is) as life (to the world)," or, "as the soul (to the body)."

2035. The T. Com.'s first suggestion is not good. If his second be accepted we should translate, "(are all to the end) that the things which come (from the earth) [lit., 'the accidents (of the earth)'] should show (their) differences." But it seems rather far-fetched to take the expression "'avāriẓ," "accidents," in such a sense, and I think it better to make it refer to "the searching trials," "imtiḥānhā," of the preceding distich and of the first hemistich of this one. The sense is that the visitations and vicissitudes of the seasons are for the purpose of bringing out the things of the earth, and displaying their differences. (See Note 2033.)

2036. "Humble and lowly"; lit., "earth-coloured," or, "earth-like," inasmuch as it must be submissive to the visitations mentioned.

If we admit the literal sense of the term, "khāk-rang," "earth-coloured, earth-like," we must take it, I think, as emphasising the darkness of the earth. *Cf.* the word, "dizham," "gloomy and morose-looking," in the next distich.

2037. *i.e.*, all the things which have been materialised in it from the condition of "a'yān-e s̤ābita," or "fixed essences." (See Notes 47, 319, and 415).

2038. "Puts it upon the rack"; *i.e.*, subjects it to the searching trials and visitations of the seasons.

2039. Lit., "speaks kindness like sugar to it"; *i.e.*, sends the soft breezes and showers of spring.

2040. *i.e.*, He sends violent winds which raise the

dust, and He subjects it to the harsh treatment of autumn and winter.

In this and the preceding distich God's Vice-gerent, His divine Ordinance, is described as treating the earth as a king's vice-gerent does a thief, in order to make him confess and produce what he has stolen and concealed.

2041. *i.e.*, that you may be discovered as a thief, convicted of your theft, and forced to disgorge. The earth is called a concealed, secret, or undiscovered thief, "duzd-e khafī," because one cannot perceive that it has stolen, or what it has stolen, until it is subjected to the visitations spoken of. The earth is, as it were, a cloak to itself.

2042. "Anxiety." This seems to be the sense here of "ghishsh-u ghil" (for "ghill"). Steingass gives "oppression; hesitation," as senses of "ghill-u ghishsh." Forbes (Hindūstānī Dictionary) gives "apprehension." "Ghishsh" alone means "alloy; deceit"; and "ghill," "insincerity; envy; malice."

From the meanings "alloy," and "insincerity," we may, I think, almost deduce the sense "'adam-e ṣafā," "want of clearness, calmness, or ease (of mind);"—"anxiety."

2043. "Valiant man;" lit., "lion-man," "shīr-mard," is one who is prepared to bear, or has borne, the hardships of severe discipline to obtain eminence in the spiritual life.

2044. "Health;" lit., "body."

2045. It is necessary to add "and expended" in order to express the full sense of "bahr-ĕ naqd-e jān z̤āhir shudan."

The meaning is that all these trials are sent in order that the good qualities—amongst them patience—of the soul may be brought to light, and used for the obtaining of eminence in the spiritual life.

Cf. the Qur'ān, ii. 150, 151:

"And we will assuredly try you with something of fear and hunger, and with loss of possessions, and lives, and fruits; but give good tidings to the patient,

Who when a misfortune befalls them, say, 'Verily, we are God's, and to Him shall we return.'"

2046. God's threats and promises communicated by prophets and saints.

2047. "Mingled together," *i.e.*, in people; or perhaps rather, in the world; some men being good, some evil.

2048. The T. Com. reads "ḥaram-dān," and says it means "ḥarem-yerī," *i.e.*, "the place of ḥaram," which could only mean "the place or area of the sacred territory of Mecca;" or "the place of something sacred," which might mean the body as containing the soul. Here, he says, it means "the world." "Ḥirm-dān" means "chest" or "portmanteau," but it would not scan in this hemistich. It is possible, but not probable, that the T. Com. reads "ḥuram-dān," or "ḥurum-dān," which would mean "a container of things entitled to be held sacred," *i.e.*, perhaps, the body as containing the soul.

The T. Trans. reads also "ḥaram-dān," and renders it "himyān," "purse."

B.U. reads "charandān," which, here, is nonsense.

The H. Com.'s reading, "charam-dān," "a leather bag," is, I think, correct. Redhouse gives the pronunciation, "charam-dān" as well as "charm-dān."

The sense of "leather-bag" here is "the human body." The meaning is most probably that some men are true and good, and others false and evil.

2049. *i.e.*, A spiritual guide: a prophet, or saint.

2050. I think the Author means "experienced even before their worldly existence;" *i.e.*, in the spiritual world.

2051. "Tā buvad dastūr-e īn tadbīrhā." "These plans" are either those of men, in which case this

hemistich balances with the first, or they may be the disposings of God in human beings, by which they are either good or bad. The good and bad would be discriminated by their similarity or dissimilarity to the exemplar, the spiritual guide. Lastly, "these plans" might be God's regulations for the government of people; then he who is an exemplar or model of obedience to these regulations would serve as a test of the good and bad in so far as their procedure was similar or dissimilar to his.

2052. In this and the next three distichs it is implied that even as Moses, who had received milk from his mother before being cast upon the water, recognised and sought it afterwards,—so the spirits of the righteous, who are supposed to have been taught by the spirit of the Perfect Man in the spiritual world, recognise and seek that teaching after they have become incarnate in this world. This world being a place of trial, the spiritual knowledge and consequent virtue of those who were righteous in the spiritual world must be recovered and developed in it through the teaching of the Perfect Man or spiritual guide. But the Author's injunction, apparently to Moses's mother, but really to the spiritual guide, must mean that he should teach in this world, and commit the disciple to the world, fearless of his not recognising the teacher and his knowledge afterwards, and of his being inclined to, or misled by, false teachers.

2053. "The Day of 'Alast'"; *i.e.*, the Day of Creation when all the posterity of Adam, who were then spirits of the spiritual world were drawn from him, and asked by God, "Alastu bi-Rabbi-kum?" "Am I not your Lord?" By their answer, "Balā!" "Yes!" they entered into a covenant with God to serve Him as slaves when they should come to this world. (See Notes 1098, 1122, and 2192).

2054. *Cf.* the Qur'ān, xxviii. 6 and 11:
"And we said by revelation to the mother of Moses,

'Suckle him; and if you fear for him, cast him upon the great river; and fear not, neither be sad; for we will restore him to you, and make him one of the apostles.'"

"And we made him refuse the nurses."

That is, he refused the Egyptian nurses, and would take only his mother's milk.

2055. See Note 2052.

It seems necessary to add, however, to the last section of that Note in view of the Author's prevailing idea in this part of his teaching, that the injunction to Moses's mother, by whom is meant the spiritual guide, may really convey a sort of supposition. Thus, the second hemistich of the preceding distich and of the present one may be understood perhaps as follows: "if you have suckled him antecedently, he will afterwards not accept the milk of a bad nurse." Metaphorically, this would mean, "if you, O spiritual guide, have taught the disciple in the spiritual world, he will in this world recognise and seek your wisdom and not incline to, or be misled by, the teaching of false teachers.

2056. Or, "mu'tamad" may mean here, "a person who has a charge upon him."

2057. Lit., "a staff."

2058. "La raiba fī-h;" a common expression in the Qur'ān.

2059. "Agile"; lit., "running."

2060. "Animal soul," here expressed by "jān," "(lower) soul," or "life": the instinctive life which man shares with the lower animals. It is also called "rūḥ-e ḥaivānī," "the animal spirit," "rūḥ-e ṭabī'ī," "the natural spirit," and "rūḥ-e suflī," "the lower spirit." Perhaps "rūḥ-e ḥaivānī" refers more particularly to "animal life," and "rūḥ-e ṭabī'ī" to "instinctive life," but there is little distinction made, I think, in the use of the terms.

2061. "Human soul," here expressed by "ravān," lit., "the moving one," is the mind of man, which distinguishes him from the lower animal, and which is breathed into him from the Spirit of God. It is also called "nafs-e nāṭiqa," "the rational soul," and by Ṣūfīs, "qalb," or "dil," "the heart." The term "rūḥ-e jārī," "the moving" or "flowing spirit," is also met with. The term "rūḥ-e insānī," "the human spirit," though used in the same sense, has a wider meaning in Ṣūfīism. It expresses the high, intellectual, moral, and spiritual condition to which man may attain by long discipline, devotion, and contemplation. "If," says Hughes, "when he has attained to this Spirit of Humanity, he is earnest, and does not waste his life in trifling, he soon arrives at the divine Light itself. The attainment to this light is the completion of man's upward progress, but no one can attain to it but those who are pure in spirit and in their lives. Muḥammad asserted that he himself had attained to it, 'To the light have I reached, and in the light I live'; now this light is the Nature of God; wherefore he said, 'who seeth me seeth God.'" (On "The Light of Muḥammad," "Nūr-e Muḥammadī, see Note 41.) In his article on *Philosophy* Hughes says "Ibn Bāja (Avempace's) work, 'the Conduct of the Solitary,' treats of the degrees by which the soul rises from that instinctive life which it shares with the lower animals, through gradual emancipation from materiality and potentiality to the acquired intellect (intellectus acquisitus) which is an emanation from the active intellect or Deity." By the active intellect is meant the active intellect treated of by Aristotle in his *De Anima*. It is identified by Arab students of Greek philosophy with the Universal Spirit. To this Universal Spirit the individual human spirit may attain by the means described; for, as Hughes quotes, "It has been said that the Primal Element or constructive spirit as well as the Spirit of Humanity proceed direct from God. They are therefore identical, and are both included by the Ṣūfīs in the one term, Concomitant Spirit."

2062. The use of the Qur'ānic words, "balāgh" and "mubīn," would point to the Qur'ānic meaning of them, namely, a clear, evident, and instructive message or teaching for attainment to an object.

Cf. the Qur'ān, xxi. 106:

"Verily, in this (Qur'ān) is an instructive message (or teaching) for devout people."

2063. "A diploma of privilege"; *i.e.*, here, a mandate securing attainment to the desired object.

2064. *i.e.*, the gift of salvation from the fires of separation from the desired object.

2065. "You have given some true hints"; lit., "you have brought scent," "būy burdī"; but this idiom may also mean, "you have got some true knowledge," and it has this meaning in the next distich but two.

2066. *i.e.*, the sincere feeling shewn by the true seeker produces some effect upon the heart of the emulous servile imitator, so that he too gets some measure of assurance.

2067. "Excitement;" lit., "vociferation," or "hubbub."

2068. Though the lost camel is one and the same, the servile imitator is unaware of his loss, and joins in the search only through covetousness and emulation.

In this way it may be said that he has no right to claim a camel which, so far as he knows, he has not lost. But by associating with the true seeker he is ultimately so affected by the truth and earnestness of the latter as to gain some measure of these qualities, and when he sees the camel which he has really lost he recognises it as his own, and follows it until he gains it. The metaphorical sense is that the devotion first practised by the servile imitator is merely mechanical, and that worldly desires blind him to the truth, but that ultimately association with the true Ṣūfī inspires

his devotion with earnestness, fervour, and truth, so that at last when the inner wisdom of revelation begins to dawn upon him, he recognises it as that which he had lost, and pursues it until he has attained to deep and perfect knowledge of it.

2069. *i.e.*, worldly desires deprive him of the sense of the spiritual truth which he has lost since his incarnation in this world. (See Note 2068.)

2070. *i.e.*, when the man who was at first a servile imitator attains, through the blessing of association with the true Ṣūfī, to the high spiritual plain on which is found the inner wisdom of revelation he recognises the latter as that which he has lost, and then, as intimated in subsequent distichs, he pursues it until he has obtained perfect knowledge of it.

2071. B.U., and the H. Com. read, "ushtur-ē yārān-e khʏīsh," "the camel of his friends." In some MSS., says the T. Com., the reading "yār-e khʏīsh," "his friend," occurs instead of "yār-u khʏīsh," but this necessitates the objectionable rhyming of "ān-e" with "yār-e."

2072. From "muqallid," "a servile imitator," he becomes "muḥaqqiq," which means here "a close investigator of the truth," and not, "one who has reached the highest rank in Ṣūfīism."

2073. See Note 2070.

2074. *i.e.*, he has now attained to the position held by him whom he followed, and is now independent.

2075. *i.e.*, "you paid court to me, observed my movements, and kept with me"; "pās-e man mī dāshtī."

2076. Lit., "I was (engaged) in paying court or flattering."

2077. *i.e.*, I am now really more a companion than

I was before, because my previous association was only in the body, and now it is in the heart and soul. Being together in the body is of course no sign of real sympathy. As intimated in a previous distich, the "muqallid" was a partner in trouble of, or a sympathiser with, the "muḥaqqiq," but this, as said, was mainly through covetousness. He had merely a slight reflexion from the earnestness of the "muḥaqqiq."

2078. *i.e.*, I simply borrowed my idea of the camel from *hearing* your description, but now that my soul has actually *seen* it, and recognised it as its own, it has nothing more to wish for from you; lit., it has become "eyes-filled," *i.e.*, "satiated, having nothing further to desire." "Lā khabara ba'da 'l-mu'āyana;" "There is no announcement after actual vision"; *i.e.*, there is no need of verbal report of anything after it has been seen.

2079. "Copper," here metaphorically expresses "servile imitation," "taqlīd"; and "gold," "the earnest investigation of the truth, based upon the knowledge that it exists and may be recovered," "taḥqīq." (See the next distich.)

2080. *i.e.*, my sins of "servile imitation," "taqlīd," have changed to the real piety of "earnest search for the truth," "taḥqīq,"—truth, which I have now been permitted to see and recognise as that which I had lost. The truth, it might be again mentioned, is the inner wisdom of the Qur'ān, which shews the mind and will of God. The Author uses the word "saiyi'āt" for "sins" in allusion to the Tradition, "Ṭā'ātu 'l-'awāmmi saiyi'ātu 'l-khawāṣṣ"; "The acts of piety of the commonalty are sins in the select."

"Taqlīd" is meritorious in the commonalty, but not in those who have attained to the perception of the inner truth of religion. The T. Com. quotes from the Qur'ān, xxv. 70: "As to them, God will change their evil things into good things"; but it seems scarcely appropriate here.

2081. The T. Com. renders, "senin jidd ve-ṭalebiṇ taḥqīq baṇā bir ṣidq achdŷ;" "your earnest efforts and search brought me indeed sincere feeling;" but by this we lose the antithesis which is pretty evidently intended in this distich, and most certainly in the next. "Jidd," "earnestness," or "earnest efforts," refers here to the earnest efforts of the servile imitator in his covetousness and emulation, before he attains to a sincere feeling of the truth, and becomes earnest in devotion and in search for the perfect knowledge of it.

2082. I suppose the Author means that though at first the servile imitator engaged in the search through contentious emulation and covetousness, he was but as a trifler, since he had not, to his knowledge, lost any camel and could have no great hope of sharing in that of the other. Or perhaps the Author is dwelling more upon the metaphorical side, and implying that in the mechanical worship of the servile imitator there must be much hypocrisy and want of belief in any profitable result.

2083. *i.e.*, be ardent in seeking divine truth, in order that you may through it feel ardent love of God.

2084. *i.e.*, in seeking divine truth be content to suffer the hardships of discipline, in order that you may obtain spiritual ease and happiness.

2085. "Ideas;" or, "the meaning to be conveyed," "ma'nā."

2086. The Tradition is, "Man 'arafa 'llāha, kalla lisānu-h;" "He who knows God,—his tongue becomes defective in power (to describe Him)."

2087. Or, "speech is (as) an astrolabe in (our) measuring (or reckoning);" *i.e.*, speech is to be measured or reckoned by us as an astrolabe: as something of limited power.

2088. *i.e.*, as the astrolabe can afford only a slight and superficial knowledge of the sky and the sun, and is powerless to gauge their essential nature, so speech is powerless to describe the exalted nature of divine truths and mysteries.

2089. By "Sky," in the first hemistich, is apparently meant "the Deity," and by "Sun," in the second hemistich, "the Universal Spirit," the first emanation, which rises, as it were, from the Sky of His Unity. Or by "Sky" may be meant "the Essence," and by "Sun," "the Attributes." B.U. does not comment. The T. Com. explains "Sky" as "Falak-e Ḥaqīqat," "The Sky of the manifestation of the divine Essence," but he does not comment on "Sun." The H. Com. explains "Sky" as "ma'rifat," *i.e.*, "the deep knowledge of God," but he also does not speak of "the Sun," of this Sky. The word used for "Sky" here is "charkh," which means primarily "anything revolving in an orbit." From this come the generic meaning "wheel," and the specific senses "water-wheel; mill-wheel; spinning-wheel; cart-wheel; artificer's wheel." The word translated "edge," "parra" (from "par" or "parr," "a wing, a feather"), has also the senses "cog; board or paddle of a mill-wheel; spindle of a spinning-wheel."

Then, although "charkh" is generally supposed to mean "wheel" when it is used for the "sky," it means also "cross-bow," and "parra" signifies too "the tip of a bow," so that altogether we have at least three additional ways of translating the first hemistich.

2090. *i.e.*, a means of inducing disbelief. The T. Com. seems to read "jaḥūd," "unbeliever," instead of "juḥūd," "disbelief," and explains, "the unbelievers made it a snare for catching the believers." The Author is speaking again of the Mosque of Opposition, Masjid-e Zirār.

2091. A Tradition relates that Muḥammad said to some of the Companions, "Intaliqū ilā hādha 'l-

masjidi 'z-zālimu ahlu-hu, wa-ahdimū-hu, wa-aḥriqū-h." "Fa-fa'alū, wa-'ttakhadhū makāna-hu kunāsa;" "Go to this mosque the people of which are wrongdoers, and demolish and burn it." "So they did so, and put refuse in place of it."

2092. *i.e.*, though the Mosque of Qubā was but an inorganic object, Muḥammad would, not let it be wronged by allowing a mosque which, having regard to the purpose for which it was built was so unlike it, to be, as it were, associated with it. The T. Com. takes "the Mosque of Qubā" as the subject of "did not admit," but I do not see how that mosque could have any power in the matter. *Cf.* too the next distich.

2093. "Essential (human) natures" is the specific sense given here by the T. Com. to the pl. "ḥaqā'iq," the general meaning of which is "essential natures, essences."

2094. The T. Com. explains that the essential human natures are the root of roots inasmuch as all things were created as a consequence or inseparable accompaniment of the creation of man. He quotes the Tradition, "Khalaqtu-ka li-ajl-ī, wa-khalaqtu 'l-ashyā'a li-ajli-k;" "I created you on my account, and I created (all) things on your account."

2095. This is a reference to the state of departed souls between death and the Resurrection.

Hughes says, "The condition of believers in the grave is held to be one of undisturbed rest; but that of unbelievers one of torment; for Muḥammad is related to have said, 'There are appointed for the grave of the unbeliever ninety-nine serpents to bite him until the Day of Resurrection.' (Mishkāt, I. c. 5, p. 12)."

2096. *i.e.*, there are such and so many differences of conditions in the future life that I cannot describe them.

2097. *i.e.*, when you purpose doing something, carefully examine your motives to see if there is any

hypocrisy, or misleading and disturbing factor in them as there was in those of the people who built the Mosque of Opposition. By such examination you may avoid their sin.

2098. The "rukū'" is an inclination of the head with the palms of the hands resting upon the knees.

2099. The "sajda" is a posture in which the forehead touches the ground in prostration.

2100. *i.e.*, the "takbīr-e taḥrīma," "the dedication magnifying of God," *i.e.*, the utterance at the beginning of the daily service, after forming the "nīyat," or "intention," of the words, "Allāhu Akbar!" "God (is) most Great!" Whilst this is uttered the thumbs are to touch the lobules of the ears, the open hands being on each side of the face.

2101. "Nīyat," "the intention," begins the regular form of daily prayer. It is said standing with the hands on either side. The formula is, "I have purposed to offer up to God only, with a sincere heart this morning (or, as the case may be), with my face qibla-wards, two (or, as the case may be) rak'a prayers." The "qibla," *i.e.*, the direction to which Muslims turn in prayer, is Mecca. The "rak'a" is simply a form or set of prayers accompanied by the postures imposed upon the worshipper.

2102. "Fallen into a pit"; *i.e.*, "fallen into a snare, been led astray."

2103. *i.e.*, the censure of others was more sinful than speaking during prayers, because it shewed self-conceit, and attention to others' faults with forgetfulness of one's own.

2104. Lit., "(and) whoever mentions a fault."

2105. *Cf.* the Tradition, "Tūbā li-man shaghala-hu 'aibu-hu 'an 'uyūbi 'n-nāsi; wa-anfaqa 'l-faḍla min māli-hi, wa-amsaka 'l-faḍla min qauli-h!"

"How excellent is he (the thought of) whose own faults distracts him from (the thought of) the faults of others; and who lavishes a redundancy of his wealth, and holds back a redundancy of words!"

2106. *i.e.*, half of him is carnal soul, "nafs," and half is spirit, "rūḥ." This being the case he should know that he and all others are liable to sin.

2107. "Commiserate," "Irḥamū." The T. Com. quotes the Tradition, "Irḥamū thalāthaṇ: 'azīza qaumiṇ dhalla; wa-ghanīya qaumiṇ iftaqara; wa-'ālimaṇ yal-'abū bi-hi 'l-juhhāl";

"Commiserate three persons (lit., thrice): one honoured among his fellows who has become abased; and one rich among his fellows who has become poor; and a learned man whom the ignorant deride."

2108. The T. Com. quotes the Traditions: "Man 'aiyara akhā-hu bi-dhanbiṇ, lam yamut ḥattā ya'mala-h";

"He who abuses his brother for a sin, dies not until he (himself) has committed it."

And: "Lā tuẓhiri 'sh-shamātata bi-akhī-k, fa-yarḥamu-hu 'llāhu, wa-yabtalī-k";

"Do not exhibit pleasure to your brother at his misfortune, for God will commiserate him, and try you."

2109. *Cf.* the Qur'ān, xli. 30:

"But as to those who say, 'Our Lord is God'; and who are upright—the angels shall descend to them, (and say), 'Fear not, nor be sad, but rejoice in the paradise which you have been promised.'" See also the Qur'ān, xlvi. 12.

2110. *Cf.* the Qur'ān, vii. 97:

"But none feel secure from the devices of God except the people who are lost."

2111. The name referred to is presumably the one in the text, namely, "Iblīs," which some say means "the wicked one." The Majma'u 'l-Biḥār says it means "the hopeless one." In the Dictionaries the word is

supposed to come from "ablasa," (the fourth form of an imaginary root "balasa"), which signifies "to be hopeless," and also "to make hopeless."

2112 "The universe." The word used is "jahān," "world," but it can scarcely signify this world, because Satan fell directly after refusing to prostrate himself before Adam. It may mean the spiritual world, since Satan is said to have been the head and teacher of the angels before his fall.

2113. *i.e.*, his fame turned to infamy.

2114. It is said in the Qur'ān, vii. 97, that "none feel secure from the devices of God except the people who are lost"; but the saintly are excepted, and are told not to fear. See Notes 2109 and 2110. *Cf.* also the Qur'ān, x. 63:

"Are not, verily, the saints of God those on whom no fear shall come, and who shall not be sad?"

You must not seek fame until you have attained to the rank of the saintly, for the Prophet has said, "Yaḥsibu 'mra'uṇ mina 'sh-sharri an yushāra ilai-hi bi-'l-aṣābi' fi'd-dīni au fi 'd-dunyā illā man 'aṣama-hu 'llāh";

"Any man shall count it evil to be pointed out as famous in the religion or the world except him whom God keeps safe and secure."

2115. *i.e.*, when from your saintliness your heart has become free from the fear of God's devices, then you may seek fame in the Faith and Ṣūfīism.

2116. *i.e.*, until you have had the guidance of God and immunity from His devices, do not mock another who is in only the same state as yourself.

2117. The Author is now speaking of Satan.

2118. *i.e.*, be warned by the example he has afforded you.

2119. The Oghuz Turks, from whom the Ottomans

claim descent, come, says the T. Com., from the country about Samarqand.

2120. Lit., "we are (both) in the position of supposition and doubt." That is, there is supposition and doubt as to which of us is poor, and which is rich.

2121. "After all others"; lit., "at the extreme end." The bounty lies in the fact that by our coming after so many people who did not profit by the admonitions of the prophets and saints, and were lost, we may be warned by their example.

2122. By "the last of the periods" is meant the period from the time of Muḥammad to the present.

2123. The Tradition is, "Naḥnu 'l-ākhirūna 's-sābiqūn";
"We, the last, are the precedent"; *i.e.*, the first, the most excellent.

2124. There are accounts of Noah and of Hūd in several places in the Qur'ān. For one of Noah see xi. 27-36, and for one of Hūd see vii. 63-70.

2125. Lit., "might shew the face of God's mercy to our souls." But instead of "face," "'āriẓ" might be translated "event"; "gift"; or "cloud." The T. Com. prefers "cloud."

2126. So that taking warning we might fear God, and so escape His wrath.

2127. "If it had been to the contrary, alas for you!" *i.e.*, if you had lived in the period of Noah or of Hūd instead of in that of Muḥammad, and the peoples of those periods had lived in Muḥammad's period, you would have served as a warning to them, not they to you.

2128. I agree with the H. Com. that the following distichs are closely connected with the preceding, and that the rubric is spurious. The T. Com. does not

seem to connect the following distichs with the preceding. He takes the word "guft," "he spoke," in the first hemistich of the following first distich, to be repeated, as the verb of the principal clause, which without it is wanting.

B.U. does not connect with the preceding distich but he understands as the principal clause "now exist," *i.e.*, such persons as did not attend to the warnings of the prophets and saints still exist. It might however be added, if his supposition be accepted, that these people of the last period have the advantage of being able to profit by previous examples of God's wrath.

I think however if any verb but "guft" is to be understood, it should rather be "kusht," "He killed," from the preceding distich; and I am inclined to prefer this, because, connecting the following distich with the preceding, the agent of the former can scarcely be other than that of the latter; *i.e.*, it must, I think, be "God," and not "a prophet."

2129. "His Morrow"; *i.e.*, the Day of Judgment.

2130. "The sight;" lit., "the face," or "the encounter."

2131. The heart when purified is the abode of the Deity, but the people warned were averse to the discipline and devotion necessary for its purification. They were also averse to the masters of heart, *i.e.*, the Ṣūfī saints.

2132. "The contented" are the saintly, who wish for no earthly advantages.

2133. The T. Com., I think, misunderstands the second hemistich, his translation signifying that the people warned were through envy secretly inimical to the contented (saints). It seems better to me to understand the word "thinking," from the first hemistich, before the second. I do not see why the people warned should be envious of those they think (covetous) beggars, unless they wished to be beggars themselves. From the next distich, says the T. Com., the Author turns

from the narrative to directly address the egotistical of his time. The T. Com.'s words would, I think, imply that the Author has had them in view throughout, and I think this is the case.

2134. *i.e.*, you imply that he wishes to influence the people by pretended want of covetousness.

2135. Lit., "O so and so."

2136. Lit., "remember me in spiritual influence."

2137. Lit., "What lawful?" or "How lawful?" We might also translate, "What is lawful as regards you?" or, "What is lawful in your opinion?" or, "What lawful thing do you gain?" The idea is that since the hypocritical person makes the need of providing for his family a pretext for not visiting the saint and receiving spiritual guidance from him, his gains are not lawful.

2138. "The flesh"; lit., "Ṭāghūt." Ṭāghūt was the name of an idol worshipped by the Arabs of Mecca before Islām. It also means a devil, and is used in that sense in the *Arabian Nights*. It means here the world, the flesh and the devil. (See Note 769).

2139. The Arabic words conveniently translated "God" are "Ni'ma 'l-Māhidūn!" "A skilful Spreader!" or, "How skilful a Spreader!" They refer in the Qur'ān to God's laying down the earth as a carpet. *Cf.* the Qur'ān, li. 48:

"And the earth—we have laid it down as a carpet; and a skilful Spreader (are we)!"

2140. "The Friend (of God)," "Khalīl," is a name specially applied to Abraham. I presume the Author means by "coming out of the cave," issuing from the darkness of idolatry, or of his carnal nature, into the light of belief in the true God.

2141. To a former Note may be added the following

quotation by Hughes from Lane's Selections from the Qur'ān. The remarks of Muslim Commentators are in italics.

"And when the night overshadowed him, he saw a star, (and) he said *unto his people*, 'This is my Lord, *according to your assertion*.' But when it set, he said, 'I like not those that set, *to take them as Lords, since it is not meet for a Lord to experience alteration and change of place, as they are of the nature of accidents*.'"

The Commentators understand that all which Abraham said was for the purpose of leading the idolaters and worshippers of heavenly bodies to see their error, not that he believed for a moment that any heavenly body was his Lord.

The meaning of the distich is, where is there a saintly man like Abraham, who shall have issued from the darkness of his carnal nature into the Light of God's Spirit and shall lead the people from subjection to the carnal soul to spirituality?

2142. "The two worlds"; this world and the spiritual world.

The following "these two places of assembly" apparently mean the same.

2143. *i.e.*, I must see everything as coming from God's Attributes, and make everything a means of contemplating them.

2144. "His Roses and Rose-garden"; *i.e.*, His Attributes. (See Note 2143).

2145. See Note 2143.

Cf. also the Qur'ān, xlvii. 13:

"And they (the unbelievers) eat as the beasts eat; and the fire (shall be) a dwelling place for them."

2146. *Cf.* the Qur'ān, vii. 178:

"They are like the beasts; nay, they are more astray." Those alluded to in the Qur'ān are the genii and men predestined to hell.

2147. "Comes to an end"; lit., "becomes late." It is implied that he lets his life pass unprofitably.

2148. "His crafty brain"; lit., "his craft-place," "makr-gāh-ash."
This is the T. Com.'s reading, but he comments on "fikr-gāh-ash," "his thought-place," *i.e.*, simply "his brain."

2149. The letter "alif" is an upright bare stroke, and so is sometimes taken as a symbol of nakedness.

2150. "I am thinking of this"; *i.e.*, I am thinking of engaging in the duties of religion.

2151. *i.e.*, if he were sincere he would act, and not think of acting.

2152. *i.e.*, if he abstain from piety and devotion relying upon the fact that God is "Al-Ghafūr," "the Forgiving," and "Ar-Raḥīm," "the Compassionate," he is deluded by the carnal soul.

2153. *i.e.*, you do not seem to rely upon God's compassion when you have not any supplies for the body, though you do so when you have not any for the soul.

2154. *i.e.*, the brain was getting weak aud impaired.

2155. Lit., "in my eyes there is a brand or a blemish of obscurity," or, "from obscurity."

2156. Lit., "you have fixed (everything) on this." We might translate, "you have restricted (everything) to this." *Cf.* the H. Com.'s "Isī-par tu-nē ḥaṣr kiyā hai." The T. Com. translates, "Būnuṇ-üzerine dikildiṇ; ya'nī, hemān bir jevāb-üzere ṣābit-qadem ōlduṇ;" "You stick to this; *i.e.*, you are steady to only one answer."

2157. *i.e.*, your want of means to rise, which comes from your lack of ability, keeps you on the ground. You cannot gain any celebrity.

I have ventured to translate "kūtah-pāyagī," by "want of means to rise," taking "pāya" in the sense of "steps" or "ladder." The compound is not in the dictionaries, but "kam-pāyagī" means "lowness of degree." "Pāya," however, in this latter compound would signify "rank."

2158. "Pīr," "old man," here means "the spiritual chief, the saint," so it is better translated "elder."

2159. B.U., and the H. Com. quote the following from the Qur'ān, xvi. 99: "Whoever does that which is right, whether male or female, and is a true believer, we will most assuredly quicken them to a felicitous life."

2160. *i.e.*, the ignoble must know them as possessors of spiritual excellence and felicity or they would not envy them.

The T. Com. quotes from 'Alī,

"Inna 'l-afāḍila baina 'n-nāsi qad ḥusidū;

Wa-'l-jāhilūna li-ahli 'l-'ilmi a'dā'u";

"Verily, the most excellent among the people are envied; and the ignorant are enemies of the learned."

2161. The T. Com. evidently gives "'ilma 'l-yaqīn," "certain knowledge gained by hearing or reading of a thing," the adverbial sense of "of certain knowledge," and the H. Com. explains it as "'ilmu 'l-yaqīn-sē."

This being the case, I suppose it should in strictuess be read as an Arabic adverb, "'ilma 'l-yaqīn."

2162. The purport of the two preceding distichs and this one is, that the ignoble and perverse must know the excellence of the prophet or saint or they would not envy them; but surely they must be ignorant or careless of the retribution incurred at the Resurrection for hatred and envy of these men and enmity to them, or they would not subject themselves to it; lit., they would not cast themselves upon a sharp sword.

2163. Lit., "do not see, or consider, him so;" *i.e.*, if

his outer demeanour be like that of ordinary persons, do not consider that his inner nature is like theirs, for in his heart under that smile or ordinary outer demeanour are concealed a hundred Resurrections. (See the next Note.)

2164. "A hundred Resurrections." *i.e.*, the heart of the prophet or saint as purified is the abode of the divine Nature and is in the position of the Universal Spirit, so that it sees all things as arising, standing, or subsisting in God, and powerless, dependent, or rather, inexistent in themselves. This arising, standing, or subsisting in God of all things as found in the heart of the prophet or saint is, as the T. Com. says, the Spiritual Resurrection, "Qiyāmat-e Bāṭin," in contradistinction to the material Resurrection of the dead at the Last Day. (See Notes 718, and 841).

2165. *i.e.*, since he is in the position of Universal Spirit he not only sees all things as arising in God, but he also sees and embraces the ultimate destinies of all things. Though the T. Com., and the H. Com. read "ajzā," "component parts," I think it is not improbable that the true reading may be "ijzā," "requital." The sense would then be, "Heaven and hell are the requital he bestows"; *i.e.*, he not only has the Resurrection spoken of in him, but that having the ultimate destinies of all things in him, he, as it were, apportions them out.

2166. *i.e.*, since he is annihilated as to his own nature and absorbed and subsistent in the Nature of God he is above your thought.

2167. *i.e.*, the Nature or Essence of God cannot be the object of thought, and in the saint's heart there is nothing but God; hence the saint is not the object of thought.

2168. *i.e.*, why do you treat the saint with disrespect, if you know that God is in him?

2169. **"The master of heart"; *i.e.*, the Ṣūfī saint.**
The mosque is only a material enclosure; the real temple in which God dwells and is worshipped is the heart of the saint.

2170. "The Chiefs;" *i.e.*, the Ṣūfī saints.
The T. Com. quotes Ḥarqānī as saying, "Lau 'araftumū-nī, la-sajadtumū-lī;" "If you knew me, you would prostrate yourselves before me." And Bāyazīd as saying, "Mā a'ẓama sha'n-ī! wa-laisa fī jubbat-ī siwa 'llāh!" "How great is my station! within my robe is naught but God!"

2171. *i.e.*, God has not disgraced or destroyed any people until the heart of the prophet or saint has been vexed by them, and he has cursed them.

.2172. Cf. the Qur'ān, xiv. 12:
"You are but men like ourselves."

2173. Jūḥī or Juḥī is the Persian form of the Arabic Jūḥā or Juḥā, the name of a jester who is often mentioned by poets.

2174. "Wretched." "Zaḥīr," "sorrow, wretchedness," seems to be used here as an adjective.
The T. Com. renders it "pür elem" (pur alam), "full of sorrow, or wretchedness." The H. Com. translates it "nā-khyash," "unpleasant." The T. Trans. renders it "ḥaqīr," "mean."

2175. "He let fall;" lit., "he strained or pressed out."

2176. "Apply to"; lit., "are to, belong to."

2177. By their "house" Jūḥī apparently means the heart unpurified, unillumined, and inclining to the carnal soul and not to the spirit.

2178. "The rebellious"; *i.e.*, rebels against God.
This and the following distichs to the end of the Section are remarks of the Author's.

2179. "The loving King"; *i.e.*, God.

2180. "The Light of the Sun"; *i.e.*, the manifestation of the divine Nature.

2181. "Openness of area;" *i.e.*, extent of divine knowledge.

2182. "Opening of the door;" *i.e.*, gifts of divine grace.

2183. *i.e.*, in the opinion of the spiritual, the tomb is less dark and narrow than a benighted and graceless heart which inclines to the carnal soul.

2184. This appears to be addressed to the believer whose heart inclines to the carnal soul, and has not been purified and illumined by communications of divine grace.

2185. *i.e.*, your heart, inclined to the carnal soul, unpurified, and unillumined, is as a dark pit in which you are lying. The spiritual beauty which you have in potentiality is concealed by this benightedness of heart, as the physical beauty of Joseph was hidden in the dark pit into which his brothers cast him. The following rubric does not occur in the editions of the T. Trans., B.U., and the H. Com., and as it only interrupts the sense and continuity I have omitted it from the text of the translation :—

"The cause of the deliverance of Jonah from the fish, and of the deliverance of the spirit from the carnal soul."

2186. "Your Jonah;" *i.e.*, your heart or spirit.

2187. "Chafes;" lit., "has become cooked," "pukhta shud;" but the sense is rather "sūzish dīda or yāfta." The T. Com. renders it "pishmish ōldū," which means not only "has become cooked," but also "has chafed," or "become galled," so that I think the sense is clear notwithstanding the imperfections of the Persian dictionaries.

As corroboration may be quoted also the T. Trans.'s

rendering: "Būldū Yūnus baṭn-e māhī-de malāl;" "Jonah has become depressed and worried in the fish's belly."

2188. "The fish's belly;" *i.e.*, the carnal soul.

2189. Lit., "for a refuge for him there is no escape from praising God."

We might perhaps, however, take "makhlaṣ" as a verbal noun in "mīm," and translate, "for the deliverance of him there is no escape from praising God;" *i.e.*, there is no means of deliverance for him but praising God.

2190. The story of Jonah is that he was sent as an apostle to the people of Nineveh, and that being disgusted with the people who denied him, and were not punished, he departed without God's permission, and embarked in a vessel, which before long fell into a whirlpool. That then on the sailors' ascribing the calamity to there being a fugitive slave on board, Jonah, thinking of his flight, as it were, from God, declared he was one. The sailors at first disbelieved, but ultimately lots were cast, and the lot falling on Jonah he threw himself into the sea, and was swallowed by the fish. In the fish's belly he acknowledged the justice of his punishment, and celebrated the praises of God. "And had he not been of those who praise (us), He had surely remained in its belly till the day (on which all) are raised." (Qur'ān, xxxvii. 143, 144).

The metaphorical meaning is that the only means of delivering your heart or spirit from the carnal soul is to celebrate the praises of God.

2191. I have rather amplified the usual dictionary explanations of "āyat" here, as it seems necessary for the sense.

2192. By "Rūz-e 'Alast,'" "the Day of 'Am I not (your Lord)'?" is meant the Day of Creation, when God said to the incorporeal souls of all Adam's descendants, who were drawn from him on that day,

"Am I not your Lord?" "A-lastu bi-Rabbi-kum?" and they answered, "Balā," "Yes." The reason that the praising of God in this world by "the reciting of His Names," "tasbīḥ," is a sign and vestige of the Day of Creation, is that the answer, "Balā," "Yes," was on that day in itself an implicit acknowledgment of God's Names and Attributes. The Qur'ānic passage which refers to this matter is as follows (vii. 171):

"And when your Lord brought forth their descendants from the reins of the sons of Adam, and took them to witness against themselves, 'Am I not,' (said He), 'your Lord?' They said, 'Yes, we witness it.' (This we did), lest you should say on the Day of the Resurrection, 'We were thoughtless of this.'"

Now it seems evident from this passage that men in this world are expected to have some remembrance of the acknowledgment they made on the Day of Creation. When they recall it, says the T. Com., they engage in true praise, "tasbīḥ," as they did on that day. If this is to be reconciled, however, with the view that the knowledge of the wisdom of the Qur'ān possessed by souls in the spiritual world has to be recovered by those souls after they have become incarnate in this world, we must assume that the remembrance comes only after such servile imitation in religion, "taqlīd," as was spoken of in the Story of the stray camel, and only too, I presume, after the imitator has acquired some earnestness from seeing the earnestness of the enlightened. (See Notes 1098, 1122, and 2053).

2193. Namely, through thoughtlessness, carelessness, and ignorance.

2194. "The (divine) Fish"; *i.e.*, the prophets and saints.

2195. *i.e.*, to see the Essence and Attributes of God in all things is to be divine, since it is to be absorbed in the Deity by the absolute extinction of self.

2196. The T. Com. says this world is a sea,—pre-

sumably in the sense of Sea in the preceding distich,—because the things of it are exponents of the divine Attributes; but since the body is called a fish in this distich, and the prophet or saint a fish in the preceding, it seems pretty evident that the Author is not using "sea" in this distich in the sense of "Sea" in the preceding. We must therefore take it, I think, that by "this world" are meant worldly allurements, to which the body is attached as a fish is to the sea.

2197. "The morning draught"; *i.e.*, says the T. Com., the morning draught of the manifestation of the divine Nature, "ṣabūḥ-e Ḥaqīqat."

2198. *i.e.*, as Jonah would not have escaped from the fish if he had not praised God, so the spirit will not escape the thraldom of the body, or rather, the carnal soul, if it do not praise God.

2199. "The spiritual Fish"; "Māhiyān-ē jān." The word "jān," "spirit," is used because in the preceding distich "fish" has been used in the sense of "body" or "carnal soul." "This sea" means, as in the preceding distich, "the world."

2200. *i.e.*, either from innate want of spirituality, or from lack of inquiry and exertion on the spiritual path, you cannot distinguish the saints. In some MSS. the following variant occurs:

"Tū na-mī bīnī ki kūr-ī, ai nizhand";

"You do not see (them) because you are blind, benighted creature."

2201. *i.e.*, open the eyes of your heart by the acquirement of spiritual knowledge.

2202. *i.e.*, you have heard from the learned in religion and from books the words of the saints, and you may by observance of those words and by discipline and devotion attain to their position, so as to be, as it were, spiritually identified with them and to see them.

2203. *i.e.*, by having patience to bear discipline, to practise what is lawful, and to abstain from everything unlawful, you give life to the words you utter with your tongue and believe in your heart when declaring God to have all good Attributes and to be devoid of all those which do not become Him.

"Man lā ṣabra la-hu, lā īmāna la-h";
"He who has no patience has no faith."

2204. "Ṣirāṭ" is the bridge over hell from this world to paradise, which all will have to traverse at the Resurrection. According to Traditions it is more slender than a hair and sharper than a sword. Metaphorically it means the narrow, middle path of virtue. (See Note 98). *Cf.* the Qur'ān, xxviii. 80: "The reward of God is better for him who believes and does that which is righteous, and none shall receive it but the patient and enduring."

2205. As an attendant and guard.

2206 "That Beauty of Chigil" is, according to the T. Com., Muḥammad, but I think God is meant.

"Chigil," says the T. Com., is a province in which the people are extremely handsome. Redhouse says it is an ancient town in Chinese Tartary. Vullers says, a town in Turkistan the inhabitants of which are famous for beauty and their skill in archery.

2207. Alternate attack and retreat, the Arab mode of fighting.

2208. Lit., "he has learnt lessons in the love of the lowest and worst part."

2209. "Jaras," the bell attached to a camel or horse's neck. The meaning is that though he is aiming at low, sensual gratification, he makes ostentatious profession of aiming at lofty achievements.

2210. The allusion is to the flags carried by beggars and wandering darvishes, mostly impostors. The mean-

ing is that there can be no fear of the flags, because they are a mere empty show, and not like the flags used in battle.

2211. The Author's reflexions.

2212. The tribe of 'Ād, who rejected the teaching of the prophet Hūd, are said in the Qur'ān to have been people of unusually tall stature. *Cf.* vii. 67: "And He has given you great tallness of form."

2213. The drum alluded to is one used to scare away mischievous animals, such as the fox, from hen-coops, etc. The gist of the T. Com.'s description is as follows: The drum is attached to a tree, and a wheel to which a branch is fixed is fastened over the drum in such a way that when the wind turns the wheel, the drum is beaten by the branch.

The metaphorical meaning is that those who outwardly seem like men of God, strenuous in the Faith, but who are really only effeminate slaves to sensuality, and have only a little worldly cunning and no deep, real knowledge, may be deceived by the fraud of impostors and hold them in awe, even as the fox is in awe of the sound of the drum, which seems formidable, but is really empty and insignificant.

2214. Of course, the wind not being always blowing, the drum does not always sound, and a fox attracted by its apparent fatness and not being frightened by any noise may leave his prey in order to seize it.

2215. Lit., "beats it so much that, '*Do not speak.*'" I am translating according to the T. Com.'s view. Of course the more you beat a drum the more it speaks, unless you break it, which may be intended. But perhaps the Author is thinking only of the metaphorical side. (See Note 2213).

It is possible however, that the expression may mean "beats it so much that (you cannot or must) not speak (in description of the extent)." *Cf.* the line of Ḥāfiẓ:

"Dard-e 'ishqī kashīda-am ki ma-purs."

2216. Lit., "An archer with command, control, or efficiency," "tīr-andāzī ba-ḥukm." *Cf.* "ḥukm-andāz," "a skilful archer."

2217. Lit., "you spoke well."

2218. "An arrow"; lit., "a sharp point, a sting."

2219. *i.e.*, others fearing their warlike display would attack them, and since they have no manliness would gain an easy victory.

2220. Rustam, Prince of Zābulistān, the most famous hero of the legendary history of Persia.

2221. The Author is alluding metaphorically to the danger of assuming the dress and words of the saintly by pretenders.

2222. *i.e.*, let the ordinances of God strike you, and do not think of fighting or scheming against them, or of supporting yourself by the arms of intellectual, philosophical investigations.

2223. *i.e.*, whoever is entirely destitute, without will, and annihilated as to himself is secured from the wrath of God.

"Bī-sar," "without head," is evidently used here in the sense of "bī-sar-u pā," and "fānī."

2224. See Note 2222.

2225. "Felicity," "duval," the plural of "daulat," which means the felicitous state of the faqīr, who dissociated from all ties and associations is annihilated as to himself and absorbed in the Deity.

2226. *i.e.*, your arts and knowledge, more particularly your intellectual, philosophical investigations, will not bring you to God. You must live the religious and spiritual life.

2227. "These sciences"; *i.e.*, intellectual speculation and philosophical enquiry.

2228. Slightly changed from the Qur'ānic, "Lā 'ilma la-nā illā mā 'allamta-nā"; "We have no knowledge except that which You have taught us." (Qur'ān, ii. 30).

2229. The second hemistich reads, "dū juvāl-ē zaft az dāna(h) purī," and B.U., and the H. Com. add another distich to explain that the other sack was full of sand; but I think the Author did not intend to express this yet. The "ī" (archaic "ē") in "purī" is the "yē" of unity, the word rhyming with "ushturī," (archaic "ushturē"), "a camel."

2230. I think this is the nearest approach to the meaning of "ḥadīs-andāz," which is not given in the dictionaries. Redhouse explains the somewhat analogous "ḥarf-andāz" as "(one) who criticises, blames; who annoys, especially who annoys women by impertinent innuendo"; but none of these is exactly the meaning here. It is, I think, rather "one who is fond of speaking so as to display his knowledge and critical acumen." *Cf.* the word "ḥarrāf."

2231. Lit., "he bored many pearls."

2232. Lit., "for the sake of good sense."

2233. The H. Com. shews the connection between these two clauses as follows:

"Ki tu tanhā phirnē-wālā hai, aur maḥbūb pand: ya'nī, terī pand sab-kō maḥbūb hōtī hōgī, ẓarūr tujkō dētē hōngē;" "For you are a solitary wanderer, and a giver of delightful counsel: that is, your counsel will have been delightful to all and they must have given you (money)." But I think the compound, "tanhā-rau," "a solitary wanderer," or "one who goes alone," is probably used metaphorically, and means the same as "fard," or "yak-sara," which both signify "unequalled" as well as "solitary."

2234. *i.e.*, your intellect and learning improve the condition of the world.

2235. "Is layer upon layer"; *i.e.*, is large and precious.

But the distich is probably spurious, the rhyme being very bad, namely "tŭ," "(with) thee," and "tau" or "tō," "layer."

2236. *i.e.*, no material profit, nothing real or substantial.

2237. "May not rain," "na-bārad." B.U., and the H. Com. have "nayāyad," "may not come."

2238. "Useless devices"; "useless" because the contriver of them gains no advantage from them.

2239. The Author now more explicitly sets forth his contention again that intellect, learning, and philosophy are profitless as a means of reaching God, and that it is only by discipline, devotion, and spiritual contemplation that union with Him can be obtained.

2240. "Wisdom"; or "philosophy." *i.e.*, intellectual speculation, as opposed to spirituality and divine knowledge gained by following the Ṣūfī Path. But the Author amplifies upon this wisdom in the next four distichs.

2241. *i.e.*, "philosophy."

2242. *i.e.*, says the T. Com., the knowledge of the inner sense and wisdom of the Qur'ān and the Traditions, and acting in conformity with such knowledge.

2243. *i.e.*, the free-thinking controversialists and philosophers.

2244. "The people of ancient times," "pīshīniyān." This is interpreted by the T. Com. as "salaf" (plural of "sālif"), which Redhouse in his Dictionary explains as "1. Predecessors. 2. Ancestors. 3. The body of elders in Islām, namely, 'Ā'isha, Abū Bakr, 'Umar, 'Uthmān,

Talḥa, Zubair, Mu'āviya, and 'Amr son of 'Ās. 4. The Companions of Muḥammad and their personal Disciples. 5. Abū Ḥanīfa and his immediate disciples."

2245. "The learners of craft"; *i.e.*, the free-thinking controversialists and philosophers, who, says the T. Com., give their views a semblance of religious enquiry.

2246. "Have tortured themselves (in study)"; lit., "have burnt hearts or livers," "jigar-hā sūkhta." The T. Com. supposes this means "have tortured the faqīrs and the righteous," but I think the context favours my rendering. *Cf.* too the expression, "jigar khvardan," which means "to toil, to drudge," as well as "to grieve."

2247. *i.e.*, the wily arguments of sophists.

2248. After speaking of the thought and intellectual processes of the free-thinking controversialists and philosophers, which, as has been said, lead to no profitable result, the Author now speaks of the Ṣūfī thought, *i.e.*, contemplation and consequent intuition, which he says opens a way or path, namely to Ṣūfī saintship and the power of working miracles. That way is the path on which a king comes forth, *i.e.*, a spiritual king or Ṣūfī saint, who is king by his own spiritual nature, and not by earthly power and riches. See the next distich.

2249. Ibrāhīm son of Adham, a king of Balkh who retired from the world and became a darvish. He attained to the first rank in the Ṣūfī hierarchy, namely that of Quṭb. (See Note 447.)

2250. Lit., "that king of the spirit."

2251. Lit., "a very fine point," or "a very subtle question," "bas bārīk ḥarf."

2252. "The seven climes"; *i.e.*, the whole world.

2253. *i.e.*, the Shaikh or spiritual chief passes at will through people's hearts as the lion does through the forest.

2254. "The masters of heart"; *i.e.*, the Ṣūfī chiefs who have attained to the knowledge of their hearts and so to the knowledge of God Who dwells in the purified heart. Being in the position of Universal Spirit they know all things and all hearts.

2255. *i.e.*, it is useless to pay the worldly the respect of watching your heart and mind and entertaining good thoughts and feelings, because they cannot see into your heart.

2256. The T. Com. quotes from Ya'qūbu 's- Sūsī:
"Fa-inna-hum jawāsīsu 'l-qulūbi, yadkhulūna fī qulūbi-kum wa-yaṭṭali'ūna 'alā asrāri-kum; fa-idhā jālastumū-hum, fa-jālisū-hum bi-'ṣ-ṣidq;"
"For verily, they are spies upon your hearts, entering your hearts and penetrating into your secrets; so if you sit with them, sit with them with truth and honesty of heart."

2257. "The blind"; *i.e.*, grandees of worldly mind who are blind as to spiritual things.

2258. "The place for leaving shoes"; or, "the vestibule," "pāy-gāh."

2259. "The clear-sighted"; *i.e.*, those who have spiritual insight.

2260. The Author presumably means that by disrespect to the saintly a person becomes altogether lost to spirituality, and entirely consumed by the fire of sensuality.

2261. *i.e.*, metaphorically, indulge in evil thoughts of denial and enmity in the presence of those who can by their spiritual insight see into your heart. The Author is of course sarcastic in this and the preceding distich, and he implies that the demeanour of those who are subject to the carnal soul towards the two classes mentioned is naturally directly contrary to what it should be.

2262. The Author returns to the Story.

2263. The final "yē" in "Allāhiyī" is that used in connection with numbers and expresses approximativeness. It may be used, as here, after an adjective qualifying a noun.

The fish, says B.U., were angels in the form of fish.

2264. Lit., "a golden needle (being) on the lip of every fish."

2265. "The sovereignty of the heart"; *i.e.*, the position of the Ṣūfī saint, who having found his heart has found God, and whose spirit is then the Universal Spirit.

2266. *i.e.*, this miracle of the Shaikh's is only, as it were, an outer sign of the power in his spirit, which, as the Universal Spirit, knows and can do all things.

2267. The T. Com. reads "bīst," "twenty," instead of "b'-ēst," "wait," from "ēstādan," "to stand or wait." But this reading gives neither good rhyme nor sense.

2268. As a sample, *e.g.*, in the spring-time. This means metaphorically that they can bring to this world, "'ālam-e mulk," only a sample, such as the above miracle, from the World of Divinity, "'Ālam-e Lāhūt." (But see the next Note.) You, guided by such sample, must endeavour to find your way to that World. It should be remembered that the gardens in the East generally surround the city.

2269. "These heavens"; *i.e.*, says the T. Com., "the nine heavens," the highest of which is the "'Arsh," "the Higher Throne of God," "the Universal Spirit." If his interpretation of "In falak" (which however is only a singular) be correct, the garden spoken of must be the "'Ālam-e Lāhūt," "the World of the Divinity," *i.e.*, the Essence of God, since the ninth heaven is the Universal Spirit, the First Emanation or Individualisation, "Ta'aiyun-e Avval." But this of course is possible, because the Ṣūfī saint or Perfect Man is God's vice-

gerent, and, even as God, holds sway in all the "worlds," from the "'Ālam-e Jabarūt," or World of the Universal Spirit, down to the "'ālam-e mulk," or world of material existence.

2270. *i.e.*, if the profit you have hitherto received from the teaching and spiritual influence of the saintly has not yet been sufficient to overcome the resistance to spirituality of your carnal soul, seek further teaching and spiritual influence, so that that resistance may be overcome, and you may be enabled to reach the Deity.

The carnal soul in its frigidness and insensibility to spirituality is here likened to a cold. The teaching which may lead to the Deity is likened to the scent which may correct a cold and guide to a garden.

2271. Lit., "the way of rightness." Metaphorically, the way of rectitude and salvation.

2272. *i.e.*, that it may lead to God's being manifested in your heart as He was on Mount Sinai.

2273. *i.e.*, in order to give his father a clue to where he was.

2274. The quotation is from the Qur'ān, xii. 93:

"Go with this my shirt, and throw it upon my father's face; he will come (to me) with (his) sight (restored)."

Cf. also 94, and 96:

"And when the caravan departed (from Egypt), their father (in Canaan) said, 'Verily, I perceive the scent of Joseph . . . .' And when the messenger of good tidings came, he threw it upon his face, and (Jacob) returned (to Joseph) with sight (restored)." (See too Note 533).

The distich is an illustration of the teaching conveyed in the preceding three distichs.

2275. *i.e.*, the eyes of my soul are gladdened by

prayer or converse with God, because it is as a spiritual scent which guides to the Garden, the Divinity.

2276. It is evident from the context that the Author does not mean here either the five external sensitive faculties, or the five internal cognitive faculties; but rather spiritual faculties which may be illumined by the divine Light, and which are neither of the senses nor of the intellect. *E.g.*, it is only by spiritual vision that the Attributes of God can be witnessed, and this spiritual faculty can be developed only by dwelling on the Names and Attributes, *i.e.*, by spiritual contemplation, which leads to intuition. This contemplation and consequent intuition, it has been previously explained, are the "thought," "fikr," of the Ṣūfī. It is not by any intellectual faculty that he can have any perception of the Deity. But still this intuition by the spiritual faculties may be said to have a common source in the generic "cognitive faculty," "qūvat-e 'ilmīya," the "'ilm," "knowledge," however, being not that obtained by the intellectual faculties but that obtained of spiritual and divine things by the Ṣūfī "thought," "fikr."

2277. *i.e.*, when one is strengthened the rest are also strengthened.

2278. I am obliged to take this and the preceding distich together as there is a continuity of thought in them. The T. Com. explains that *seeing* the Beloved (*i.e.* God) increases the love felt from simply *hearing* of the same. But this seems to be a misconception since it does not in any way support the assertion made in the preceding two distichs that the power of one sense becomes the power of (all) the rest. The Author appears to be shewing *how* the strength of *one* sense increases that of *all* the others, and for this purpose he takes the sense of sight, (spiritual sight of course), and first shews how the sensation of spiritual sight and the emotion of love act and re-act upon, and mutually corroborate one another.

Seeing (God) by the (spiritual) eyes increases love; love increases the energy (ṣidq) of sight; the energy of action (of sight) produces wakefulness in every sense, (and then) a (complete), blissful perception of God is associated with (all) the senses.

It is true that this only seems to be a further assertion when we might have expected a proof, but I suppose the Author considers that by dwelling particularly upon the addition of energy to one spiritual sense (here the principal) he shews us sufficiently that that added energy gives additional force to the spirit generally, and hence, to all the spiritual senses.

2279. "The Light which sees all mysteries"; *i.e.*, the divine Light, the Universal Spirit.

2280. *i.e.*, when one spiritual sense in its progress along the Path of God throws off the bonds of the carnal nature, and becomes illumined by the divine Light, all the other senses assume the same position.

2281. *i.e.*, let your spiritual senses feed on the spiritual truths, or, more particularly, on the divine Attributes. The quotation is from the Qur'ān, lxxxvii. 4:
"And Who has brought forth the pasture."

2282. This seems to be only an amplification of the preceding distich.

By finding the rose-garden of spiritual truths, or, more particularly, the divine Attributes, the Ṣūfī, it may be added, of course gains the knowledge of all spiritual essences and of all material things derived from them.

2283. "Paradise;" *i.e.*, the paradise of the knowledge of God. The Author apparently means that when the Ṣūfī's spiritual senses are illumined they may cause other people's senses to be also illumined. The next distich seems to confirm this.

2284. *i.e.*, the Adept will know the hearts of others without verbal description.

2285. *i.e.*, one may say, every term may be diverted from its literal signification and interpreted figuratively. Then, the doubt which arises as to the applicability of a literal sense gives rise to figurative constructions and interpretations of which there may be several even in one case, and which are always only conjectural.

2286. *i.e.*, the truth which is conveyed by intuition to the spiritual sense and not by words or letters is absolutely unequivocal.

It is, as previously intimated, neither literal nor figurative, but bears its absolute purport to the spiritual sense, even as a sensible object does to the sensitive faculty. In this distich the meaning, "literal expression," which is one sense of "ḥaqīqat," passes by a natural transition to that of "truth," which is another sense of the word.

2287. *i.e.*, when you have reached spiritual perfection, and cañ, as the Universal Spirit, see by intuition the true nature of all things, the celestial spheres cannot escape from obedience to you.

2288. *i.e.*, when you have spiritual light which is as the kernel, you are master of the skies which are as the shell.

2289. "Rūḥ," "spirit," seems to be used now in the sense of "the spirit of life," *i.e.*, as 'Abdu 'r-Razzāq says, "it is, according to physicians, the subtile vapour generated in the heart, which has the faculties of life, sensation, and movement, and is called in the Ṣūfī terminology 'nafs.'" *Cf.* the use of "jān," "the spirit of life," in the second hemistich.

2290. "Ḥiss," here is evidently used in the sense of the "intelligence" which apprehends some state as a concomitant of something perceived by the senses. *Cf.* the following distich.

2291. *i.e.*, you do not see the living being has intellect until instead of the irregular movements per-

taining to a possessor of "life" are shown the regular, calculated, and properly adjusted movements of one who has "intellect."

2292. *i.e.*, it is not to be gauged as the processes of the intellect. Its processes may seem opposed to reason.

2293. "That Origin"; *i.e.*, God. This means that it is immediately and directly from God.

2294. "'Azīz" has also the sense of "rare," so that we may also understand that the intellect cannot grasp the workings of the spirit of inspiration because it is of too rare a nature to have become subject to rules. It is in fact "taboo" as regards the intellect.

2295. Lit., "As the fitly regulated (conditions) of the acts of Khiẓr,—the intellect of Moses was troubled at seeing them." *I.e.*, the mind of Moses was troubled with doubts and suspicions as to the goodness and wisdom of certain acts of Khiẓr, when he accompanied him on a journey, because, although he was higher in rank than the latter, being a "rasūl," *i.e.*, an apostle charged with a sacred Book, and perfect *generally* in divine knowledge, whilst Khiẓr, was only a "nabī," or prophet, the latter on the occasion referred to had a *special* inspiration and mission to which Moses was a stranger.

Khiẓr, Khiẓar, or Khaẓir is the name of an ancient prophet who found and drank of the Water of Life. He is confused with both Elias and St. George. (See also Note 202).

2296. Lit., "had not his condition." *i.e.*, Moses had not the special inspiration which Khiẓr had received.

2297. "The mysterious," "ghaib," means here the mystery of the divine inspiration which had not been specially vouchsafed to Moses, but only to Khiẓr.

2298. By "the intellect of a mouse" is meant here the intellect of a servile imitator in religion, who knows only enough to blindly follow, "ṣāḥib-e 'ilm-e taqlīdī."

2299. *i.e.*, it seeks by its display to purchase the approval of the people.

2300. "True knowledge," "'ilm-e taḥqīqī"; *i.e.*, the spiritual knowledge which is gained by the Ṣūfī life and *felt* to be true, not that which is taken on authority.

2301. "God purchases"; a reference to the passage, (Q., ix. 112), previously quoted:

"Verily, God purchases of true believers themselves and their possessions, to give them paradise (in return)."

Through devoting himself to the attainment of deep spiritual knowledge the Nature of the Deity is revealed to the Ṣūfī, and this is his paradise. In this way God is his customer.

2302. A reference to the passage, (Q., ii. 31):

"He said, 'O Adam, inform them of the names (of all things).'"

2303. I translate according to the sense of the H. Com. The T. Com. reads "dars gū," and "sharḥ dih" as imperatives, but I think it is better to take them as compounds, "dars-gū," and "sharḥ-dih." By "the names of (all) things" the T. Com., and B.U. understand the Names and Attributes, and the real natures of all things spiritual and material which are the exponents of them and proceed from them.

2304. Such a person's place is, says the T. Com., in the ground or earth of the body.

2305. *i.e.*, he knows and pursues ways of advancing his bodily and worldly interests.

2306. *i.e.*, our (real) necessity is, as it were, a lasso which secures the existence of things.

2307. *i.e.*, the Sea of God's Beneficence.

2308. "Subsistence." "Nūsh" is used here in the sense of "ma'āsh."

2309. B.U. gives the best comment upon this distich.

The gist of it with some amplifications of my own is as follows:

So long as the "kūtah-bīn," the "short-sighted man," compared to a mouse living in the ground in the last distich but fifteen, and here impliedly to a mole, is satisfied with "'aql-e ma'āsh," "the wisdom required for worldly interests," he gets nothing more than the satisfaction of them; but when he engages in philosophical speculation, trying to steal, as it were, something of the divine mysteries, God seeing his necessities, (*cf.* the last distich but five), purifies him from those speculations and grants him true knowledge. It may be added that the efforts of the Ṣūfī traveller would not in themselves suffice to procure him true knowledge of God, but God, seeing his need, bestows it by His grace upon him.

2310. *i.e.*, You give sight to the material eye.

2311. *i.e.*, You give hearing to the material ear.

2312. It is believed that the names of things were created by God.

2313. The word which expresses a certain meaning is like a nest, and the meaning is like a bird, because as the bird sometimes flies from its nest, which is its home, but again returns to it when necessary, so the word which is properly attached to a certain sense may sometimes leave its literal application and be used metaphorically. But it returns when necessary to its literal acceptation.

2314. *i.e.*, the soul is like a stream from the garden, the spiritual world. It flows in the channel, the body, for a time, but its proper place is its source, the spiritual world, to which it ultimately returns.

2315. One of the names of the "rational soul," "nafs-e nāṭiqa," is "ravān," "going," or "flowing."

2316. *i.e.*, there are no breaks in the constant move-

ment or flow of the rational soul, but you may see that it does move by the mental states which pass along it.

2317. "Fikr," "thought," is here used for the "instrument of thought," the rational soul as an actor, not an act.

2318. *i.e.*, beautiful and ugly thoughts succeed one another in the rational soul.

2319. By "shells" are meant "thoughts and feelings"; and by "the fruits of the Mystic Garden," "God's Attributes." The former are only as shells compared with the latter, from which they proceed.

Thus "basṭ," the incidental "feeling of exhilaration" felt by the Ṣūfī traveller comes from "Bāsiṭ," *i.e.*, God as "the Exhilarator," and "qabḍ," the occasional "feeling of depression" comes from "Qābiḍ," God as "the Depressor."

2320. The "kernels," *i.e.*, the fruits, are "God's Attributes." The "water" is the "rational soul," "ravān," or, as in Ṣūfī terminology, the "heart," "dil" or "qalb."

The "Garden" means "God"; and the "channel," "jū," the "body," or the "heart" as a material thing. The sense of the distich is that the knowledge of God's Attributes is to be obtained by searching deeply into the nature of the heart itself. First you must attend to the passing thoughts or feelings, which are as traces of the divine Attributes; then, knowing that this is so, you must seek in God for the knowledge of these Attributes, and this is to be done by searching deeply into your own heart, which comes from God, and is when purified His abode. The mode of search is set forth in Note 37, on the "ẕikr" and "contemplation."

2321. By "water of life" is apparently meant the "heart" or "soul" with an added reference to its containing the principle of life.

2322. By "jūy" is apparently meant here "stream,"

and not "channel." By "plants" is meant the same as by "sticks and straws," and by "shells" in previous distichs.

2323. "The images" mean the thoughts and feelings. That is to say, when the heart becomes more full of the communications of divine grace, and the appreciation of the Attributes of God, the thoughts and feelings appertaining to human nature are swept away by this divine fullness and force which have come to the heart, and ultimately the heart becomes purified of all earthly and human attributes, thoughts, and feelings, and for them are substituted the divine Attributes. The Ṣūfī reaches the goal of "takhalluquṇ bi-akhlāqi 'llāh," "being qualified by the Qualities of God."

2324. *i.e.*, they have no human emotion for any appreciable time.

2325. *i.e.*, the Ṣūfī's heart has no longer any human thought or feeling, but is entirely filled with, and illumined by the Spirit of God. This, I presume, is the ultimate end of the Ṣūfī's inner senses' being enlightened by the Light which sees all mysteries; *i.e.*, the divine Light, the Universal Spirit. See the rubric.

2326. "Torrent"; *i.e.*, "calamity," or here, rather, "sin."

2327. Lit., "turn over (a new) leaf."

2328. "Groveller"; lit., "bird of the earth," *i.e.*, "bird incapable of flying in the air (of spirituality)."

2329. "The two jars," "qullatain" (oblique case of qullatān); *i.e.*, a receptacle containing 1200 pints of water, which according to the Shāfi'ī sect cannot be polluted. "Idhā balagha 'l-mā'u qullataini lā yunajjisuhu shai;" "When the water is as much as 1200 pints nothing can pollute it."

2330. "A small reservoir," or, "a small tank,"

"ḥauẓ-e khurd"; *i.e.*, presumably, "ḥauẓ-e dah dar dah," "a tank of ten by ten (cubits)," deemed, says Redhouse, undefilable by Shī'a law.

2331. Lit., "that a drop should be able to lead him astray." The disciple implies that the Shaikh or Ṣūfī chief's purity is so great that even sin cannot impair it.

2332. The story of Abraham and the fire has been already given. (See Note 1000).
The metaphorical meaning of the distich is that though the worldly man is injured by sin, the Perfect Man is uninjured by it.

2333. The Author here means apparently by the carnal soul, the soul of the worldly man which has not become purified and raised to the position of the higher soul or spirit, which sees everything, not by proof or guidance, but by actual vision and identification with its object. By the intellect he means presumably the intellect of the Perfect Man, which, as the Universal Intellect, sees everything by actual vision or intuition, and not by the processes of reason. (*Cf.* the Ṣūfī "fikr," "thought," explained in Notes 56, 57, 476, and 479).

2334. *i.e.*, says the T. Com., the traveller on the Path of God who is lost in the desert of multiplicity and forms or images; by which is meant he who sees other than God existent, and has not reached the knowledge that all things, including himself, are merged in the Unity of God. For such a one guidance is necessary because he is not identified like the Perfect Man with the object of his search.

2335. *i.e.*, intuition of the revelation of the divine Nature. But the expression "chashm-u chirāgh," lit., "eye and lamp," means also "the beloved," which may be here a secondary sense.

2336. *i.e.*, such attempt at guidance or proof may be made for those still occupied in intellectual discussion,

but the real spiritual knowledge can be gained only by him who has lived the Ṣūfī life.

2337. "Nonsensical sounds"; lit., "a word or sound uttered to attact birds," "tī-tī." But the term means also "figures made of paste to amuse little children."

2338. *i.e.*, more broadly, "by his teaching the alphabet." The letter "alif" has nothing, being a single upright stroke which has no dot attached to it.

2339. "Of limited speech"; lit., "muzzled," "basta-dahan."

2340. Lit., "it is necessary to go out of one's own speech or tongue."

2341. Lit., "to come into his speech or tongue."

2342. *i.e.*, it is most necessary that the Shaikh, Pīr or spiritual guide should remember this fact when he teaches, and speak to them according to the extent of their capacity, in order that they may understand and believe in him.

2343. *i.e.*, since impiety or sin lies within certain bounds and is defined, it can have no real effect upon the Shaikh, who, being as the Universal Spirit, and his light, the Light of God, is infinite.

Impiety or sin too is a transitory thing, and the Shaikh is eternal by and with God.

2344. *i.e.*, disbelief and faith have no place in the Shaikh, who as the Universal Spirit is one with God. They have to do with the multiplicity of things which proceed from the Universal Spirit, but the Shaikh is unaffected by them at the stage which he has reached. They are no more to him than the shell is to the kernel. They are transitory things, and he is eternal by and with God. (See too Note 2343).

2345. *i.e.*, though they may veil God, or the Light of God, or the Shaikh who has attained to the Light of

God, from the commonalty, who look at the multiplicity of transient things, and do not see the eternal reality behind them, they no more affect that reality than the basin does the light which is under it.

2346. By "this body" the Author apparently means the multiplicity of transient things which veil that mystery, the eternal truth and reality of the Shaikh's condition of eternal life by and with God.

The primary sense of "kāfir," rendered "infidel," is a "coverer or veiler," but it is impossible to keep the double meaning.

The word rendered "cover" would be "sar," and that rendered "mystery," "sir" (for "sirr"), but the former of course may also be read as "sir," and translated "mystery." The T. Com. reads both as "sar," and translates by "bāsh,"-"head."

2347. In accordance with the dictum, "The Faith of the commonalty is infidelity in the chosen of God."

2348. The life of the Shaikh is by and with God. He is as one with God. This is true life. The commonalty who have not this life are spiritually dead.

2349. *i.e.*, when there is a trial or test, the knowledge is equal to it.

2350. "The common sense," "ḥiss-e mushtarak," says the T. Com., is according to the philosophers "perception," and according to scholastic theologians, "intellect." Both these are processes, but the angels' knowledge is intuitional, and therefore superior to that of men who use these processes to gain knowledge.

2351. *i.e.*, the life of the Ṣūfī saints or Perfect Men is fuller than that of the angels because their knowledge, which is also intuitional, is fuller than that of the angels. The Perfect Man knows all the Attributes of God, the angels, each, only a particular Attribute. It should be remembered that the angels were commanded to bow

down before Adam as a Perfect Man and prophet, and not before men generally.

2352. *i.e.*, superabundant in divine knowledge, and beyond the utmost limit of the angels and intellect. In other words, when the knowledge has become that of the Universal Intellect.

2353. Because all things are included in, and known by the Universal Intellect.

2354. *i.e.*, the fish or any other beings whatsoever in the material or in the spiritual world have to follow the will of the Shaikh or Ṣūfī saint even as the thread has to follow the needle to which it is attached. The distich is a transitional one and leads to the resumption of the Story of the miracles of Ibrāhīm the son of Adham.

2355. *i.e.*, the person who ignores and rejects the Pīrs or Shaikhs is rejected or alienated from the Court of God, or perhaps, from the holy court or presence of the Pīrs as one accursed, "la'īn."

2356. The disciple of the Shaikh whom a stranger has reproached is again addressing the latter.
"Whose face is unwashed"; *i.e.*, "the face of the heart."

2357. *i.e.*, to speak ill of saints entails abasement, not exaltation, in the speaker.

2358. "The needy, base copper" is the person who is under the sway of the carnal soul.

2359. "Alchemy," because by his teaching and influence he transmutes copper, *i.e.*, carnal-souled people into gold, *i.e.*, into pure and spiritual men.

2360. *i.e.*, in this case, though the person who has vilified the Shaikh may be incapable of receiving improvement from his teaching and influence, the

Shaikh, on his side, cannot be injured by the vilification of that person.

2361. "The Sea of Eternity"; *i.e.*, God.

2362. *i.e.*, the wicked and their evil passions may fear the Shaikh, who is as pure water, but the Shaikh cannot fear the wicked, or contamination from their evil qualities.

2363. *i.e.*, you pretend to find worthless qualities in the heart of the Shaikh, which is as a spiritual paradise.

2364. *i.e.*, a resplendent sun of religion and spirituality like the Shaikh.

2365. *i.e.*, one spiritually blind like him who has abused the Shaikh.

2366. *i.e.*, whatever is repudiated and reprobated by the Pīr is a fault. He is the only judge, and if he do not reprobate a thing it is not a fault.

2367. *i.e.*, that which the Pīr reprobates is a fault or sin, and *vice versa*, but the people cannot always see or know this, since the Pīr's jealousy of mysteries keeps many things secret.

2368. *i.e.*, the mercy which God might bestow upon you by the spiritual influence of the Pīrs.

2369. "Be conciliatory"; lit., "wag your tail (like a dog)."

2370. *Cf.* the Qur'ān, ii. 139: "And wherever you are, turn your faces towards it;" *i.e.*, turn your faces towards the sacred Mosque at Mecca. The Author, however, is turning the words into an injunction to incline towards the spiritual mosque, the prophets and saints.

2371. "Through overhaste"; lit., "from a swift step or pace."

2372. "The mud" means metaphorically "the body or the carnal soul."

2373. "Ta'vīl-e rukhṣat," lit., "an interpretation of permission," *i.e.*, the interpretation of some passage in the holy Law by which sanction is found for some act, or dispensation from some religious duty.

2374. *i.e.*, those who seek to capture the blind hyena say to one another it is not in the cave, and having thus put it off its guard easily secure it.

From this illustration we must conclude that God is supposed to lead those who indulge their carnal desires into self-delusion.

2375. "Shu'aib;" *i.e.*, Jethro, the father-in-law of Moses, considered a prophet by Muslims.

2376. Lit., "there is identity of colour between the soot and his face."

2377. The Greek is often contrasted with the negro as white with black.

2378. *i.e.*, when he determines not to reflect.

2379. Or, "conscienceless," "bī-dīn."

2380. Lit., "(that) 'O Lord!'"

2381. It should be remembered that mirrors were made of metal.

2382. By "rust" is meant "sin."

By "iron" is meant either "the mirror, his heart," or "the sword, his heart."

"Lustre" is, I think, the most applicable sense here of "gauhar." The primary meaning of "gauhar" is "pearl," and the T. Com. explains it as "the pearl, his faith"; but I fail to see how a pearl can be affected by rust. The T. Com. quotes the Tradition: "Kamā qāla—'Alai-hi 's-salām!—'Inna 'l-qulūba taṣda'u kamā yaṣda'u 'l-ḥadīd.' Qālū, 'Wa-mā jalā'u-hā, yā Rasūla

'llāh?' Qāla, 'Dhikru 'llāh.'" "As he said—On him be peace!—'Verily, hearts may be rusted as iron is rusted.' They said, 'And what is the brightening of them, O Prophet of God?' He answered, 'The recital of the Names of God.'" (*i.e.*, the ẕikr. See Note 37.)

2383. The T. Com. quotes the Tradition: "Inna 'l-'abda kullamā adhnaba dhanbaṇ, ḥaṣalat fī qalbi-hi nuktatuṇ saudā. In istaghfara ṣuqilat, wa-in 'āda zādat, ḥattā yusauwadu qalbu-hu; wa-huwa 'r-rāna 'lladhī qāla 'llāhu Ta'ālā fī kitābi-hi, 'Kallā, bal rāna 'alā qulūbi-him mā kānū yaksibūn;'"

"Verily, whenever the slave (of God) commits a sin, a black spot falls upon his heart. If he repent it is rubbed off, but if he repeat (it, the blackness) increases, until his (whole) heart is blackened; and that is the 'subjugation' which God most High has mentioned in his Book, 'Yes, but that which they have acquired subjugates their hearts.'"

2384. "Favour," "naẕar;" but "naẕar," which means lit., "looking towards," may have the sense here of "looking (to God for help)."

The T. Com. quotes,

"Afḍalu 'l-'ibādāti 'ntiẕāru 'l-faraj;" "The most excellent of acts of devotion is the expectation of ease (from God)."

2385. *i.e.*, from such spiritual words the heart of the deluded sinner received spiritual enlightenment.

"Dam," which means lit., "breath, breathing," also means "words." In its literal sense it is referable to the breathings of the breezes which make the roses blossom.

2386. "As a trial for him;" "az barāyē ibtilā-sh;" *i.e.*, in order that he may reflect and repent. *Cf.* the Qur'ān, ix. 127:

"Do they not see that they are tried every year once or twice? Yet they turn not in repentance, nor do they reflect."

2387. "Supplication," "du'ā;" as opposed to the liturgical prayer, in Arabic, "ṣalāt," in Persian, "namāz."

2388. *i.e.*, lack of spiritual appreciation and savour are coincident with want of truth and earnestness, and without these there can be no good result from acts of devotion.

2389. I read "'aql-kāzh." The T. Com. reads "'aql-e kāzh," and takes it as the nominative.

2390. "Muṣṭafā;" a name of Muḥammad.
"Bū Lahab," for Abū Lahab, "Father of Flame"; a name given to an unbelieving uncle of Muḥammad.

2391. 'Abdu 'llāh means "the slave of God."

2392. A little freely translated.

2393. *i.e.*, so full of the divine Light.

2394. The T. Com. translates, "You have heard this matter wrongly from the unbeliever; you are deluded"; but this entails the rhyming of the *majhūl*, "ẕarra-ē," with the *ma'rūf*, "gharra-ī."
"Shunūdan," "to hear," also means "to understand."

2395. "The cup which it seems;" lit., "the manifest cup," "jām-e ẓāhir."

2396. "Impossible;" lit., "far."

2397. *i.e.*, the Shaikh has attained to, and lives in the Light of God.
The gist of the T. Com.'s long notes is as follows: The Shaikhs having attained to the highest degree in spirituality are in the enjoyment of the spiritual sources of all material pleasures. They also have the power to manifest those spiritual delights in material form, and they do so sometimes in the way of instruction to their disciples, or else to bewilder unbelievers. *Cf.* the last distich but one: "This is not a material cup

nor material wine." Then too it has been said before that nothing can impair the absolute purity of the Shaikhs. One of the senses attributed by the Bahār-e 'Ajam to "shikastan" (to break, or to be broken) is "zā'il kardan," or "zā'il shudan," "to annul," or "to be annulled;" and that sense seems most applicable here.

2398. Another illustration of the assertion that the Shaikh's spiritual purity cannot be impaired by anything unclean and unlawful.

2399. Another power of the Shaikh is that of changing one essence into another, so that it is unsafe to accuse him of using something unlawful; though even if he did so, it could not, as previously intimated, impair his absolute purity. Or else it might be done from absolute necessity.

2400. The Shaikh now wishes to inculcate the principle of the holy Law that in a case of absolute necessity even that which is unlawful becomes lawful.

2401. In a case of absolute necessity, the unlawful may become lawful. When, *e.g.*, a person is in danger of dying from hunger, he may eat unlawful food. The Shaikh implies that his pain involves a case of necessity more urgent even than that of the extreme hunger mentioned in the Qur'ān as justifying the eating of unlawful food. *Cf.* the Qur'ān, v. 5:

"But he who without inclination to sin shall be forced by hunger,—verily, God (will be) forgiving and compassionate (towards him)."

That is, if a person without inclination to unlawful food, or desire to eat more than is absolutely necessary, shall be forced by hunger to eat it, God will forgive and compassionate him.

2402. "The disapprover"; *i.e.*, he who ignorant of the holy Law disapproves of him who forced by necessity does that which in ordinary circumstances is unlawful.

2403. Blood of course is impure and unlawful to drink, but if there were naught else it would be lawful to God's slave, because, for one reason, he would drink only enough to keep him alive, and for another, God if he thought fit would change it into a lawful drink.

2404. 'A'isha, the name of Muḥammad's second wife, Abū Bakr's daughter.

2405. "Oratory," "muṣallā." "Any place set apart or used for the performance of divine worship; often a mere raised platform of turf. Also, a mat or carpet spread on the ground for the performance of worship." (Redhouse).

2406. *i.e.*, manifest in the body, but hidden as to the soul, even from the most saintly. Or sometimes in "istitār," and sometimes the object of "tajallī." (See Notes 121 and 1507). The H. Com. explains, "'ālam-e ghaib-u shahādat-men"; *i.e.*, "(apostle of God both) in the spiritual and also in the material world." But the sense may be simply "openly or secretly, publicly or privately," *i.e.*, "on all occasions."

2407. "Unclean"; lit., "used."

2408. "The saintly"; lit., "the great," "mihān," which is used here in one sense of "buzurgān."

2409. *i.e.*, do not be envious of the saintly, nor judge them as you would ordinary people. The T. Com. says:

"Qiyāsu 'n-nefsi 'alạ 'n-nefsī jā'iz deyil dir"; "It is not permissible to judge one person by another."

This distich and the following are remarks of the Author's.

2410. *i.e.*, the Attributes of God have taken the place of his attributes, and the Action of God has been substituted for his action; hence he is as the graciousness of God, and the Light of God has taken the place of his carnal soul. And his greatness and power are

simply from this that God is manifested in him, and acts through him.

2411. This is an allusion to the expedition of Abraha against Mecca. (See Note 149).

2412. *i.e.*, this occurrence shews that God does interfere and help, and that when such wonders occur it is owing to the immanence of God's power and action.

2413. *i.e.*, Chapter cv. of the Qur'ān, entitled "Al-Fīl," "The Elephants."

2414. *i.e.*, though the saint may for certain purposes be patient with the person who opposes and claims equality with him, that person through such conduct will ultimately be punished. The following Story is an illustration of this.

2415. *i.e.*, the camel by its sagacity guessed the mouse's thought.

2416. Or, "congratulations to you!" Spoken ironically. Lit., "be happy, or easy."

2417. "Gaz" means both "ell" and also "cubit." The former is forty-two inches long, the latter, twenty-six inches.

2418. "Sparks," that is, of mortification and repentance.

2419. Admonitions by the Author begin in this distich. In the Story concluded in the preceding distich the camel represents the spiritual guide, "the Shaikh, Pīr or Murshid," and the mouse, the aspirant, who is at first over confident, but finds afterwards that he cannot overcome the difficulties of the spiritual path without the help of the Shaikh.

2420. "A Sulṭān," *i.e.*, of the spiritual kingdom.

2421. "A Captain," *i.e.*, who can navigate upon the sea of spiritual truth.

2422. *i.e.*, metaphorically, in order that you may take spiritual form and become mature in spiritual wisdom, submit to the discipline imposed by the Shaikh, or rather, put yourself entirely into his hands. The T. Com. explaining "dast-khyash" as "clean-handed," and reading "kardī," not "gardī," gives as the sense, "Be clean-handed in order that you may make paste." He explains "hand" as "the carnal soul," and "paste" as "work," and says that you must purify the carnal soul before you can do work (presumably religious work).

This may be true, but there is no authority for rendering "dast-khyash" as "clean-handed," and "in order that you *may make* paste" is rather a forced translation of "tā *kardī* khamīr," though the past tense is sometimes used as a vivid present. There is little doubt, I think, that "dast-khyash" has here the sense, "dast-māl," "rubbed, or kneaded by the hands," which is one of the senses given to it by the Burhān-e Qāṭi', and the Farhang-e Rashīdī. Steingass, following Vullers's mistake, under the term "dast-khyash," renders "dast-māl," which is given as its equivalent, by "towel"; but "towel" though one sense of "dast-māl" is no sense of "dast-khyash."

The term "dast-māl" is analogous to "pāy-māl," "trodden under foot," and the respective equivalents of these terms, namely, "dast-khyash," and "pai-sipar," are found in the line of Niẓāmī quoted by the Farhang-e Rashīdī:

"Pai-sipar-ē jur'a-ye mai-khyāragān ;
Dast-khyash-ē bāziye saiyāragān";

"Trodden under foot by the draughts of the wine-drinkers; 'kneaded by the hands' of the planets' play." The H. Com. explains "dast-khyash" as "practised, skilful," and there is perhaps some analogy in the term "khyash-angusht," lit., "fine-fingered," but this does not give very satisfactory sense, and there is still the objection to translating "tā *kardī* khamīr," by "in order that you *may make* paste."

2423. *Cf.* the Qur'ān, vii. 203:

"And when the Qur'ān is read, then hear it, and listen in silence, that haply you may obtain mercy."

2424. *i.e.*, you cannot speak on the part of God by inspiration as the prophets and saints do, therefore listen to them, and be silent. *Cf.* the Tradition, "Inna 'llāha yaqūlu 'alā lisāni 'abdi-h;" "Verily, God speaks by the tongue of His slave." In this of course the chosen slave, the prophet or saint, is meant.

2425. *i.e.*, as a humble enquirer, and not as a disputant.

2426. "Kings of kings"; *i.e.*, Sūfī saints.

2427. *i.e.*, desire of luxury and honour when gratified leads to pride in the possession of them and hatred of those who would restrain you from them.

The T. Com. speaks of "manifest worldly desire," "shahvat-e jalī," and "hidden worldly desire," "shavhat-e khafī," the former being desire of sensuous gratification, and the latter of honour from the people. He quotes the Tradition:

"Inna akhwafa mā akhāfu 'alai-kumu 'r-riyā'u wa-'sh-shahwatu 'l-khafīya";

"Verily, the most fearful of the things which I fear for you are hypocrisy and hidden worldly desire."

2428. *i.e.*, metaphorically, to those who try by persuasion or force to restrain them from worshipping the idols.

2429. Satan is supposed to have been before his fall the leader of the angels.

2430. And he refused to prostrate himself before him.

2431. *i.e.*, only the prophets and saints who from all eternity have been full of devotion to God are fit to be leaders. By "tiryāk," "the antidote," may be meant here "theriaca," an old antidote against poison, in which treacle was one of the ingredients; or, the

"bezoar stone," or more generally, any antidote against poison may be meant.

2432. In this distich "tiryāk," "the antidote," means "the mineral bezoar stone," "pāzahr-e ma'danī."

The sense of the distich is that high place does no harm to the prophet or saint, because he abounds in devotion to God.

2433. "When a person"; *i.e.*, says the T. Com., "when the saintly man of God."

2434. *i.e.*, how should the carnal soul be angered by the remonstrance of the saintly man?

2435. *i.e.*, the person under the sway of the carnal soul seeks to ingratiate himself with the saintly opposer of his evil disposition, if it be to his interest to do so. If, *e.g.*, the saintly man be powerful and he be weak.

It will be noticed that the second person has been changed to the third in this distich.

2436. The ant is a type of weakness.

2437. "In suffering," or "by trials," "dar ibtilā"; *i.e.*, by subjecting yourself to rigid discipline.

2438. "The Ṣūfī guide"; lit., "the master of heart," "ṣāḥib-dil," *i.e.*, he who by purifying his heart has found it and has found God, since when purified it is the place in which He is manifested. You should consult the Ṣūfī guide about yourself because you do not know your own state, or to what extent you are subject to the carnal soul.

2439. *i.e.*, until the heart becomes a king in the realm of spirituality and divine knowledge, it does not know that it was destitute of the possession of that realm.

2440. "The alchemy," and "the heart-ensnarer," both signify the Ṣūfī guide.

2441. "The person of heart," "ahl-e dil," is "the master of heart," "ṣāḥib-dil," *i.e.*, the Ṣūfī guide.

2442. "Springs from the world"; *i.e.*, gives up all worldly ties.
Day and night are always springing from the world in alternately giving place to one another. Or, as the T. Com. says, the meaning may be that the spiritual chief flies from the world as day and night fly from one another.

2443. "The slave of God," and "a King," both mean the spiritual chief.

2444. *i.e.*, his support was in his fortitude on the Path of God and his reliance upon Him. The word "mardī," "fortitude, manliness," has reference to his being "mard-e Khudā," "a man of God."

2445. The second hemistich must, I think, be the intimation of the fish, because the verb (in the Persian) is in the present tense. It cannot possibly, *pace* the T. Com., be a reason for the statement made in the first hemistich. The second hemistich reads, "k'az Ilāh-ast īn na-dārad shirkatī"; and the H. Com. renders it, "aur wōh milk Khudā-kī bilā shirkat-e ghair"; "and that the property of God without the joint-ownership of any other."

2446. "An insignificant thing"; *i.e.*, any worldly property.

2447. "Kings"; *i.e.*, spiritual chiefs.

2448. "Subtle"; "laṭīf"; *i.e.*, penetrating into and knowing spiritual mysteries.
"Of sweet breath"; "khvash-nafas"; *i.e.*, of pure soul. (See Note 23).

2449. The chapter "'Abasa"; "He frowned." (See the Qur'ān, lxxx., and Note 1389).

2450. The Arabic word "faqīr," like the Persian

word "darvīsh," means "poor," and the Author intimates that the poverty of the faqīr is not the poverty of one who abandons earthly possessions, but rather the poverty of one who *must* be poor because he knows that nothing besides God exists.

The first hemistich amplified means that such "position of faqīr" or "poverty" as we are speaking of does not come from the fact that there is such a state as "entanglement," "pīch-ā-pīch," with the world.

The T. Com. may possibly mean this, but he is far too brief to be clear. The other Commentators take the sense of "entanglement" to be "gaining credit with the world," but this, I think, does not harmonise with the second hemistich.

2451. *i.e.*, the faqīr who is extinct as to himself and eternal in God has control over all things even up to the seventh heaven.

2452. *i.e.*, the subtle Light of the higher spirit in which the faqīr lives

2453. *i.e.*, correct it by rigid discipline.

2454. *i.e.*, it inclines for a moment to belief.

2455. *i.e.*, if it had been capable of seeing the miracle with spiritual eyes the sight of it would have always remained, and belief would have been confirmed.

2456. "The brutes"; *i.e.*, those who are under the sway of the carnal soul.

2457. *i.e.*, the amount of speech to be used depends upon the importance of the subject and the capacity of the speaker. *Cf.* the following Story.

2458. *i.e.*, the Seven Sleepers of Ephesus.

2459. *i.e.*, the Ṣūfīs made much outcry in expressing their disapproval of such habits in a Ṣūfī.

2460. *i.e.*, be moderate in every circumstance of life.

2461. "Khairu 'l-umūri ausaṭu-hā."

2462. *i.e.*, when the four humours of the body are well-balanced, and no one of them either exceeds or falls short of its proper measure, they give health to the body.

2463. Lit., "illness appears in people's bodies."

2464. "His good friend" was Khiẓr. The story of their companionship on an occasion has been related in Note 202.

The meaning of the distich is that Moses did not suit his words to the words of Khiẓr, who speaking but little, and keeping silent himself as to his action, had forbidden Moses to speak about it. The latter on the contrary tried to discuss the matter from his high level as a Rasūl, when Khiẓr, though lower in rank as a Nabī, had a special mission unknown to Moses.

2465. By Moses is meant here the disciple, who is addressed now apparently by the Author, as Moses was by Khiẓr. The admonition of the Shaikh ends apparently in the preceding distich, but it is possible that it continues to the end of the Section.

2466. "Be dumb and blind"; *i.e.*, do not be litigious as to my procedure, nor seek to see faults in it.

2467. *i.e.*, you are sundered from the benefits of association with me: it is as if you had gone and left me.

2468. Lit., "would say to you, 'Go, hasten towards purification.'" Because the impurity would invalidate the previous ablutions.

2469. *i.e.*, if you do not go and again perform ablutions you busy yourself in vain; your prayers are invalid (lit., gone), and you may as well sit down and not say them. The metaphorical meaning is that if the disciple be not purified by a submissive and devout state of mind towards his spiritual guide he cannot benefit by his society.

2470. The metaphorical sense is that those who are extinct in themselves and living in God do not require the guardianship and awakening of those who are merely learned; or of disciples who relying on their learning are inclined to discussion and, as it were, to teaching them. The "ahl-e ḥāl" have no need of the "ahl-e qāl." The Adepts have in previous passages been called fish, as living in the Sea of absolute Truth. Fish, it should be noted, are supposed never to sleep, so that we have here a contrast between those who are asleep as to spiritual truth, and those who are always awake to it.

2471. *i.e.*, those who are attached to the world, to themselves, and their learning, look to people who can maintain and further their worldly advantages, but the saints who have abandoned all, including themselves, are spiritually rich through the Revelation of the divine beauty, and have no need of the worldly.

2472. Otherwise you can derive no advantage from their society.

2473. And in that way you may not be altogether excluded from the benefits of the society of the spiritual guide. (See also Note 2471).

The Shaikh in his admonition has recommended a middle course or moderation to the Ṣūfī complained of, but the Author in his remarks which follow the conclusion of the Shaikh's speech, (see Note 2465), inculcates complete self-abnegation. Then in this distich he enjoins moderation as an alternative.

2474. "This duty," "In gharāmat"; *i.e.*, the duty of telling the state of the case.

2475. "The Interlocutor of God," "Kalīmu 'llāh," is the special title of Moses.

2476. The T. Com. quotes the Tradition: "Inna 'l-anbiyā'a mā warathū dirhamaṇ wa-lā dīnāra, wa-inna-mā warathū 'ilmaṇ; fa-man akhadha-hu akhadha bi-ḥazziṇ wāfir";

"Verily, the prophets do not inherit silver or gold coin, but they inherit knowledge; and he who receives it receives abundant felicity."

This applies also to the saints of whom the faqīr is supposed to be one.

2477. "Allowance," "vazīfa," means here the quantity which would perfectly satisfy his appetite.

2478. And therefore we cannot be judged as if we were in the same class or category.

2479. "Act of prayer," "rak'at." A "rak'at," as well defined by Redhouse, is a complete canonical act of divine worship of a prescribed number and order of postures, motions, and recitations.

2480. Lit., "I do not enter into faintness." This may mean "faintness of voice." The word is "khumūl," but B.U., and the H. Com. read "nuḥūl," "emaciation," which might implicity convey the sense here of "exhaustion." *Cf.* "ẓa'īf," which means both "weak," and "thin."

2481. And in this also each must be judged according to his inherent nature.

2482. *Cf.* the Qur'ān, xviii. 109:

"Should the sea become ink to write the words of my Lord, the sea would certainly be exhausted before the words of my Lord were exhausted, though we brought the like of it in aid."

By the "words" of God are meant the divine Attributes with all the spiritual truths and mysteries involved in them, the spiritual prototypes of all things. Now since these are infinite the faqīr though endowed with the Attributes of God and as the Universal Spirit knowing all things, cannot describe them however much he speak; nay, even though the sea became ink, and were all used for the purpose of writing such description they could not be described.

2483. "Exhaustive description"; lit., "termination, coming to an end," "pāyān shudan" (for "ba-pāyān shudan").

2484. *i.e.*, since the divine Attributes and the spiritual prototypes are infinite there are no parts to be described, and therefore no finite number of pens could in any degree give any description whatever, great or small. The word "sukhun" is used here in the sense of "kalimāt," "words," (see Note 2482), and has the same metaphorical sense attached to it. *Cf.* the Qur'ān, xxxi. 26:

"And though all the trees which are on earth should become pens, and though He should after that swell the sea into seven seas of ink, the words of God would not be exhausted; for verily, God is Mighty, Wise."

5485. In this distich ends the faqīr's justification of himself from the charge of verbosity. He next speaks of the charge of over-sleeping.

2486. That which resembles sleep is the apparently unconscious state of the faqīr when he is wrapped in the contemplation of the divine beauty. This state, says the T. Com., may last for days, during which the faqīr lying supine does not eat, drink, speak, or move.

2487. *Cf.* the Tradition, "In 'ainā'ī tanāmāni, wa-lā yanāmu qalb-ī;"

"If my eyes are asleep, still my heart is not asleep." This was an answer to 'Ā'isha who told Muḥammad he had been asleep when he rose up from apparent sleep and engaged in prayer without making ablution.

B.U., and the H. Com. instead of "qalb-ī," "my heart," read in the text with better metre, "'l-qalbu," "the heart."

2488. The T. Com. enumerates here the five internal senses, *i.e.*, the cognitive and reminiscent faculties of the intellect, but in the perfect Ṣūfī intuition has taken the place of these. They have served only as stepping stones.

2489. "Both worlds"; *i.e.*, this world and the spiritual and divine world.

2490, *i.e.*, I can see light where you can see only darkness.

2491. The T. Com. translates, "the essence of occupation is rest to me," and says in explanation that the Ṣūfī is apparently occupied but really at rest. This I think is the opposite of what the Author has been aiming to convey. The sense might possibly be that the essence of worldly occupation is as rest or idleness to the Ṣūfī, whose real occupation is the contemplation of God, but I think the expression "the *essence* of occupation," "'ain-e mashghūlī," militates against this. However, apparently in support of this sense B.U. quotes,
"Lā tulhī-him tijāratuṇ wa-lā bai'uṇ 'an dhikri 'llāh";
"Trade and commerce distract them not from commemorating the Names of God (*i.e.*, from the ẕikr).

2492. By being in the mud is meant being under the sway of the carnal soul; having the carnal soul "predominant," "ammāra." By the mud's becoming roses is meant the carnal soul's becoming "tranquillised," "muṭma'inna," and the predominance of spirituality and divine knowledge in the Ṣūfī. (See Note 397.)

2493. "Music," lit., "drum."
The worldly are miserable in their carnal condition, and the saintly are joyous in their spiritual state.

2494. *i.e.*, I am in reality in the heights of spirituality.

2495. *i.e.*, it is only my body which is with you, and that is as a shadow compared with my spirit.

2496. Since the Ṣūfī Adept has attained to the position of Universal Spirit he knows all things by intuition and does not need thought: he has passed beyond it. The T. Com. reads,
"Khārij-ē andīsha pūyān gashta am"; "I have taken to running outside of thought." But I prefer to read,

"andīsha-pūyān," "those who think," on the analogy of "jahān-pūyān," "travellers over the world."

2497. *i.e.*, though God is the builder of all things, spiritual and material, inasmuch as the essences of all things are in His Spirit, the Ṣūfī Adept, who is extinct as to his own attributes and nature and eternally existent in the Attributes and Nature of God, is also as the builder of all things; *i.e.*, he has in himself the conception of all essences, among which is that of discursive thought, which is therefore subject to him: he is the ruler of it, and is not himself governed by it.

2498. *i.e.*, discursive thought entails anxiety.
By "all people" the Author means all except the Ṣūfī Adepts.

2499. *i.e.*, the Ṣūfī saint is sometimes in "istitār," "enveilment from the manifestation of God," in order to attend to the interests of the people. He then uses discursive thought like the people. For "istitār," and also "tajallī," "the manifestation of God," see Notes 121, and 1507.

2500. "Shikasta-pāyagān," "those whose position is low," has also the sense "those whose ladders are broken or weak." It means aspirants who have not yet advanced far on the Path, and also the commonalty.

2501. "The lower attributes," "suflī ṣifāt"; *i.e.*, the attributes of humanity. In its more literal sense it would mean "the lower forms or modes," *i.e.*, "the earth" as opposed to "the air." *Cf.* the next hemistich and Note.

2502. *i.e.*, metaphorically, "I resume the divine Attributes and am absorbed in the Deity."
Literally, the hemistich has a sense in harmony with that intended in the Qur'ānic verse to which it alludes. *Cf.* the Qur'ān, lxvii. 19:
"Do they not see the birds above them, extending

and drawing in their wings (in flight)? Naught save the Merciful One upholds them; for He sees all things."

2503. Under "chirīsh," the Turkish form of the Persian "sirīsh," "paste," Redhouse says: "A species of adhesive paste made from the dried bulb of the asphodel (asphodelus creticus)." He also gives "glue" as an equivalent. The meaning of the distich is that the Ṣūfī saint's knowledge is the deep spiritual and divine knowledge which he had in the spiritual world and of which he regains possession in this: it is in his own nature, and is not adventitious like the knowledge acquired by servile imitators, worldly people, and philosophers.

2504. Ja'far, called "Ṭaiyār," "the Flier," and "Dhu 'l-Janāḥain," "the Two-winged," was the elder brother of 'Alī, the cousin of Muḥammad, and the son of Abū Ṭālib.

Muḥammad one day when about to say prayers invited Abū Ṭālib to pray with him, and on his refusal turned to Ja'far, and said, "Say prayers under your cousin (Muḥammad's) wing." Ja'far joined him in prayers, and on the conclusion of them Muḥammad said, "Verily, I announce to you, O Ja'far, that God, most High, has given you two wings of light with which you may fly to paradise."

Ja'far was killed at the battle of Mūta.

2505. It seems probable that there was such a person as Ja'far, surnamed "Ṭarrār," "the Impostor," but nothing is known of him. He is taken here as a type of the servile imitator, the worldly and false, or the philosopher, whose knowledge and craft are only adventitious, borrowed, and temporary.

2506. *i.e.*, this claim to essential spirituality and deep divine knowledge is an empty claim in the opinion of him who has not tasted; *i.e.*, who has not actually *felt* the highest spiritual truths. Mere intellectual knowledge is of no avail.

2507. "Dwellers on the horizon"; *i.e.*, on the horizon of spirituality and appreciation of the Divinity.

2508. *i.e.*, in the eyes of the superficial who feed on worldly carrion.

2509. Lit., "the empty cooking-vessel and the full (one are) one (and the same) to the fly." The metaphorical sense is that the superficial worldly person or the servile imitator cannot distinguish between a man who is full of spirituality and one who is devoid of it : the one man is the same to him as the other. In a case of this nature he recognises no specific difference. The literal sense is that a fly knows of no specific differences at all : a cooking-vessel empty or full is simply a certain object to it. If it go to an empty vessel it finds no food, but it does not attach the quality of emptiness to the vessel, and consider it generically and specifically as an *empty* vessel. If, on the contrary, it find food in it, it may have in its thought the vessel or the food, but it does not associate the quality of fullness with the vessel and consider it generically and specifically as a *full* vessel. Thus the empty vessel is not depreciated in its view by the fact of its emptiness, nor is the full vessel enhanced in value for it by the fact of its fullness, simply because it does not associate the two ideas together.

2510. "Do not abstain;" lit., "do not rest, do not be patient;" "tan ma-zan."

This distich concludes the Ṣūfī's answer, begun on p. 308, to the second reproach of the Ṣūfīs that he is a glutton. His speech, however, may possibly end in the preceding distich.

2511. By the Shaikh is possibly meant here the vilified Ṣūfī, who has demonstrated his perfection and *fitness* at least to be a spiritual chief. If not it must mean the actual Head of the monastery. The story which the T. Com. narrates of a Shaikh outside of this Story is, I should say, apocryphal. The Ṣūfī has finished

his exculpation, and the Author now narrates that in order to thoroughly convince the stupid cavillers the same Ṣūfī one day vomits in a basin and the basin becomes full of pearls. He thus reduces an intellectual conception to a material fact in order to convince the stupid.

2512. *i.e.*, even if the food is lawful do not eat that which will by disagreeing injure you intellectually or spiritually.

2513. "The light of glory," "nūr-e jalāl"; *i.e.*, "religious devotion, moral qualities, and spirituality."

2514. *i.e.*, you will know that they are substantiated by their very nature.

2515. Lit., "the very voice is actually the truth." Of course these are only illustrations of the purport of the first distich of this Section, in which the Author asserts that his words in themselves are, to the spiritual, a witness to the truth of his claims.

2516. Lit., "says 'Yes'!"

2517. By "wisdom," "ḥikmat," is meant here as in a previous Story the inner truth and real meaning of the Qur'ān. Every true believer is supposed to have understood this in the spiritual world, and to find it again through proper guidance in this world. "Al-ḥikmatu ḍāllatu 'l-mu'mini, fa-ḥaitha wajada-hā fa-huwa aḥaqqu bi-hā"; "Wisdom is the stray (camel) of the true believer, and wherever he finds it he is most justly entitled to it."

2518. When in addition to hearing this wisdom he has seen it, *i.e.*, made it a part of himself and actually felt the truth of it, how can there be any doubt?

2519. Lit., "that this is (of the) water kind or genus."

2520. *i.e.*, when the prophet calls them to the Faith

there is a response to the call in their souls and they accept it. They have that in their souls which immediately recognises the prophet, and his wondrous call is as a miracle wrought by God. They recognise it in the world as something different from all others, but to which, having a blissful perception of God, they are predisposed.

2521. The nation is called an alien, *i.e.*, an alien as regards God's proximity, because it is only the prophets and saints who have a perfect knowledge of this proximity. When however the nation hears the call of the prophet to the Faith, it hears from the tongue of God through the prophet's voice the words, "Verily, I am near," and it has spiritual appreciation of the truth conveyed by them, so far at least as any but prophets and saints may have it.

Cf. the Qur'ān, ii. 182:

"And when my servants ask you concerning me,—I am near (them). I will answer the prayer of him who calls, when he calls upon me."

2522. "Ūlu'l-'Azm," "Lords of Constancy, Purpose or Resolution," is a title given to the highest of such Apostles, "Rusul" as were charged by God with a special holy book. According to Hughes these were Noah, Abraham, David, Jacob, Joseph, Job, Moses, Jesus, and Muḥammad. Some add Seth and Isaac.

2523. The T. Com., the T. Trans., B.U., and the H. Com. all read, "Az birūn-ē shahr ān shīrīn-fusūn ta na-shud fārigh," but I suspect the correct reading may very possibly be "z'-ān shīrīn-fusūn," because the epithet is more likely to be applied to Jesus than to Mary, and in MSS. such mistakes as taking the letter "zē" for the sign "madda," are not uncommon.

2524. "Ahl-e khāṭir," "the man of mind," is, I presume, opposed either to "ahl-e nafs," "the sensual man," or to "ahl-e ṣūrat," "the superficial man who is devoted to externals." In either case it would signify

"the spiritual man." It may mean simply "ahl-e dil," "the man of heart," "the Ṣūfī Adept," "ṣāḥib-dil."

The T. Com. explains it as "ahl-e ilhām," "the man inspired by God," and more fully, "the man whose heart is a mine of inspiration and divine thoughts."

2525. *i.e.*, when one has become so spiritual that even the body is etherealised, the latter will not impede the penetration of spiritual visions to the soul any more than a lattice will prevent the entrance of light into a room.

2526. Lit., "neither outwardly nor inwardly."

2527. Lit., "take the spirit of the Story."

2528. The letter "shīn," *i.e.*, "sh," sticks to the word, "naqsh," "letter," or "form," since it forms part of it.

2529. "Kalīla and Damna," is the name of the Arabic version of the fables which were supposed to have been composed by a mythical Indian philosopher named Bīdpāy. These fables are collected in the Sanskrit Panchatantra and Hitopadesa. The best known Persian version is the Anvār-e Suhailī. The Turkish translation is called Humāyūn-nāma.

2530. In the second hemistich of this and of the preceding distich are references to other Stories in Kalīla and Damna.

2531. *i.e.*, although they do not actually speak it is clear what they express to each other. They speak with "the tongue of (their) condition," "zabān-e ḥāl," though not with "the tongue of actual speech," "zabān-e maqāl."

2532. *i.e.*, in no case attend to the letter or mere form, which is low, but pay attention to the spirit or real meaning, which is high.

2533. A "square" in chess is called in Persian "khāna," a "house."

2534. "Zaid struck 'Amrw," "Ḍaraba Zaidun 'Amrwan," is a conventional phrase used in Arabic grammars to show the form of the nominative and of the accusative case. The "w" in "'Amrw" is not pronounced. It is added simply to distinguish the name from 'Umar with which when written it would be otherwise identical.

2535. Lit., "the measure or holder of the real thing."

2536. I prefer the reading of B.U., and the H. Com: "gūyad-at, 'ai dūst, dar vaḥdat shakī-st.'"

The T. Com. reads, "īn dū-'st," "these are two," and the T. Trans. reads, "ān dū-'st," "those are two," but so positive an assertion would scarcely allow the second clause, "there is doubt about the unity you assert." However in the next distich we have undoubtedly "du ast," "there are two."

2537. *i.e.*, the proper treatment of a perverse, wrong-headed person who will not accept the truth is to scoff at him, and lie to suit his humour. The T. Com. however, explains "īn sazā-yē bad-khu ast" as "bū gyūne khaslet qabīḥa (sic) khūy ōlān kimse-nin lā'iqī dir"; "this sort of quality or habit is worthy of a person of evil nature."

2538. *Cf.* the Qur'ān, xxiv. 26:

"Impure women for impure men, and impure men for impure women." The metre does not admit of the first clause entire, and the T. Com. reads, "Al-khabīthāt, al-khabīthīn," but why not "al-khabīthūn" as in B.U.? The T. Trans. reads, "Li-'l-khabīthāti 'l-khabīthīn," but why not "'l-khabīthūn"? The H. Com. reads more correctly as to grammar, "Li-'l-khabīthāti 'l-khabīthūn."

2539. I read with B.U., and the H. Com., "dasht-ē farākh," "the open plain." The T. Com., and the T. Trans. read "dast-ē farākh," "ample opportunities."

The distich is an illustration of verse 26 of chap. xxiv. of the Qur'ān, of which part was quoted in Note 2538.

The continuation is: "and good women (are) for good men, and good men for good women." The Author extends this meaning to express that good things are for good people, and bad things for bad people.

2540. "The kingly court," "dīvān-ē adab." This expression does not occur in the dictionaries, but it is evidently equivalent to the term "adab-kada," or "adab-gāh," "a seat of polite manners and refinement, a kingly court."

2541. "Unsought," "nā-justa"; *i.e.*, simply, "a thing which he ceased to seek."

2542. "Quṭb" does not always mean the Quṭbu 'l-Aqṭāb or Ghauṣ, the Head of the Ṣūfī hierarchy; it may mean a Ṣūfī of high order.

2543. Lit., "towards what is your face?"

2544. *i.e.*, it may rather or also be called the Water of Life.

2545. *Cf.* the Tradition:

"Qāla—'Alai-hi 's-salām!—'Idhā laqītum shajaratan min ashjāri 'l-jannati, fa-'q'udū fī ẓilli-hā, wa-kulū min athmāri-hā.' Qālū, 'Wa-kaifa yumkinu hādhā fī dāri 'd-dunyā, yā Rasūla 'llāh?' Qāla—'Alai-hi 's-salām! —'Idhā laqītum 'āliman, fa-ka-anna-mā laqītum shajaratan min ashjāri 'l-janna;'"

"He said—On him be peace!—'When you come across a tree of the trees of paradise, sit in its shade, and eat of its fruits.' They said, 'And how is this possible in the world, O Prophet of God?' He answered—On him be peace!—'When you come across a sage, it is as if you had come across a tree of the trees of paradise.'"

2546. *i.e.*, the deep, spiritual knowledge in the sage's soul is called "Tree," because it bears the fruit of spiritual truths; "Sun," because it illumines sympathetic hearts; "Ocean," because it embraces the

essences or real natures of things; (the ocean, it should be remembered, is called "daryā-ye muḥīṭ," "the encompassing sea"); "Cloud," because it pours out showers of spiritual mysteries.

2547. The T. Com. quotes the Arabic distich:
"'Ibārātu-nā shattā, wa-ḥusnu-ka wāḥidun; wa-kullun ilā dhāka 'l-jamāli yushīru";
"Our descriptions are various, and your beauty is one; and everything points to that beauty."

2548. This distich is omitted by the T. Com. but it occurs in the editions of the T. Trans., B.U., and the H. Com.

2549. Lit., "severity."

2550. Lit., "kindness."

2551. *i.e.*, though each man has the qualities of man he cannot by names describe man as he really is: he can give no satisfactory definition or rather description of him by names, since he can be called by so many names, and names too are not any clue to the real nature of a thing.

2552. *i.e.*, his mind is distracted by the multiplicity of names, and he can arrive by them at no conception of the real nature of the thing to which they are applied.

2553. *i.e.*, when they have formed a perfect conception of the qualities to which the names are applied, they may gain a knowledge of the essence of the thing, and in this there can be no disagreement.

2554. I read "ai gözüm," with B.U., and the H. Com.

2555. Each of the four wishes for grapes, but he knows the name of them only in his own language.
"Istāfīl" is the Persian corruption of σταφυλὴ.

2556. *i.e.*, they were ignorant of the real meaning of

the names, each person knowing only the meaning of one.

2557. The diram signifies the heart or mind, *i.e.*, the means of obtaining the desired object. The heart or mind is of course essentially the same in all the four persons.

2558. *i.e.*, the heart or mind would expand, as it were, embracing the desired object under all its names; and the four persons would then agree, since their disagreement was about names, and not about the thing to which those names were applied.

The Author gives the Story as an illustration of the disagreements arising from the words and names used in religious controversy, and he then proceeds to show how agreement may be effected by following the guidance of the Ṣūfī saint, the one who knows the inner truth, "ṣāḥib-ē sirr," and the real signification of all names and words, "ṣad-zabān." (See the last distich but two.)

The H. Com. explains "the four enemies" as the four different names of grapes in Persian, Arabic, Turkish and Greek, respectively, but I think this is scarcely satisfactory.

2559. "Keep silence," "anṣitū." *Cf.* the Qur'ān, vii. 203:

"And when the Qur'ān is read, then listen to it and keep silence, that haply you may obtain mercy."

2560. *i.e.*, give up your controversy and discussions, and trust to *my* words alone, which will guide you to inner truth.

2561. Because they are factitious and not essential and real: they are imitative and do not come from the heart; *i.e.*, there is no *feeling* of the truth in the utterance of them, and therefore there can be no real harmony among those who utter them.

2562. The Author means that if a substance is of an

essentially cold nature, its nature cannot be changed by the application of heat:
Cf. the following two distichs.

2563. Or "syrup of dates," "dūshāb."

2564. The famous Ṣūfī chief Junaid has said, "Riyā'u 'l-'ārifīna khairuṇ min ikhlāṣi 'l-murīdīn"; "The hypocrisy of the Adepts is better than the sincerity of novices." This is because the hypocrisy or dissimulation of the spiritual chief, who is really in heart sincere, is only on the surface: it is assumed for a good purpose; whereas the sincerity of the novice who has as yet not advanced far on the Path is not from the heart but only servile imitation. Besides this he may be sincere in furtherance of a selfish purpose. See the next distich.

2565. Because he has wisdom and foresight and is devoid of all selfish desire.

2566. Because the words of those who envy one another are inspired by ignorance, want of foresight, and selfish desire of worldly advantages. See the next distich but four and the next but six.

2567. *i.e.*, who came on the part of God with a mission to call the people to the Faith.

2568. By Solomon is meant here the spiritual guide. The ant is often spoken of in connection with Solomon because of its having brought him the leg of a locust when all the animals were bringing presents.

2569. *i.e.*, he who seeks the Shaikh gains him and all spiritual sustenance, and at the same time all the material sustenance necessary, because everything is under the control of the Shaikh.

2570. *i.e.*, the people are at strife with one another for the sake of material advantages, and are therefore not safe from one another.

2571. *i.e.*, in every age there is a perfect Shaikh or Ṣūfī chief and guide.

2572. *Cf.* the Qur'ān, xxxv. 22:
"Verily, we have sent you with the truth: a bearer of good tidings and a warner; and there has been no people but has been visited by a warner."

2573. An explanation in Persian of the Arabic words of the preceding distich.

2574. Lit., "he makes them without deceit and rancour."

2575. "Al-Muslimūna ka-nafsiṇ wāḥida"; "Muslims are as one soul."

2576. "The Helpers," "Anṣār," were those inhabitants of Medīna who invited Muḥammad and his adherents to their city, and were the first to take up arms in behalf of Islām. When all the citizens of Medīna were ostensibly converted to Islām they were all named "Anṣār."

2577. "Counselled," "ba-pand." B.U., and the H. Com. have "ba-band." If this be correct we should render, "And (then) held together by a bond or agreement, through the words, '*Muslims are brothers.*'"
The idea is that first they became brethren in the Faith like the single grapes of a cluster which are united by the stalk, and that afterwards their union was as close as that of the grapes when the juice has been expressed and mixed together. *Cf.* the Qur'ān, xlix. 10: "Only Muslims are brothers."
By "one body" is meant "absolutely one in spirit."

2578. Lit., "The form of the single grapes is brethren."

2579. *i.e.*, through the breaking and annihilation of their bodies by discipline and devotion, those brethren

become as one in spirituality, and divine knowledge (See Note 2577).

2580. Metaphorically, the infidels are enemies of the true believers, but when they are converted they become friends.

2581. *i.e.*, from their inherent nature some have been destined to be and remain infidels. The vicissitudes and things of the world are sufficient to check any spiritual growth in them, and no teaching of the prophets or saints can mature them.

2582. Because those like him would be in despair at their own spiritual ignorance, and the pious would be distressed. (See the second hemistich of the next distich).

2583. "Iram"; the name of a fabulous earthly paradise somewhere in the deserts of southern Arabia, constructed to rival the celestial one by the genii for Shaddād the son of ' d, and called by him "Iram" after his great-grandfather. It is related that on going to take possession of it, he and all his people were struck dead by a noise from heaven, and the paradise disappeared. It is mentioned in the Qur'ān as "Iram of the columns, the like of which has not been created in these lands."

2584. *i.e.*, metaphorically, those who are innately good and are predestined to believe at last attain to the same uniform spiritual perfection. They all become in this as one. The "breath" of the saintly means their spiritual words, influence, and guidance. As regards the grapes, taken literally, the "breath" has reference to the fostering breezes.

2585. *i.e.*, they become united in the Faith as the single grapes of a cluster are united on the stalk.

2586 See Note 2579 and the distich to which it refers.

2587. *i.e.*, by the breaking and effacement of body and by perfection in spirituality and the deep knowledge of God they have absolute unity: they are all absolutely as one spirit.

2588. Lit., "he is still two"; *i.e.*, he is not as one with the other.

2589. *i.e.*, if he were absolutely as one with the other person, and notwithstanding fought with him, it would be fighting with himself which, according to this hemistich, is impossible. Therefore if there be absolute and perfect union there can be no enmity amongst those who form this union.

2590. By "the master" is meant Muḥammad, or God acting through Muḥammad. From the metre the hemistich must read, "Āfarīn bar 'ishq-e kull-ē ūstād!" but if this reading be correct it seems to me that the T. Com.'s explanation is somewhat strained, "Blessings on the love of the master of all!" *i.e.*, "on the master and most excellent of the apostles!" This explanation would be more probable if the reading were "kullī ūstād."

The H. Com. explains, "Āfarīn 'ishq-par, ki wōh aisā ustād hai jis-nē, etc."; "Blessings on love, which is such a master that it, etc."

B.U. explains, "ishārat ba-ān ast ki inkishāf-e īn ittiḥād az ṭufail-e 'ishq ast"; "alludes to the fact that the manifestation of this union is attendant upon love."

2591. "The potter" is Muḥammad, or God acting through Muḥammad. By "making them into one jar" is meant uniting them so in spirit that they were as one spirit.

2592. Because for the commonalty comparisons could be drawn only from material objects, and such could only confuse and disturb their minds without giving them comprehension.

2593. "A Solomon"; *i.e.*, a chief Ṣūfī saint, an heir of the prophets and saints.

2594. "Far-sightedness" means here subtle calculation and worldly wisdom, "'aql-e ma'āsh," by which we hope to secure happiness in this world, and to escape the strokes of God's fore-ordinances. Through confidence in this wisdom we are blind to the presence of the Ṣūfī, and are deprived of the true wisdom, "'aql-e ma'ād," and the spirituality and deep knowledge of God imparted by him which would give us true felicity and make us happy in God's decrees and submissive to them. In "far-sightedness" seems to be included too philosophical speculation by which we hope to get such knowledge as can only really be imparted by the spiritual chief.

2595. *i.e.*, in our far-sightedness we are blind to what is near. The far-sightedness in the case of the sleeper is, I suppose, his wandering far in the world of dreams.

2596. And being so we are blind to the spiritual guide and to his teaching and guidance which would lead us to spirituality and the knowledge of God.

2597. This seems to depend upon the preceding distich.

2598. "Imposing many logical forms" is, I think, the sense of "āyīn-fizā." Redhouse has "āyīn-parast," "scrupulously observant of rites and ceremonies"; but "āyīn," of course, means also more generally "forms or laws."

2599. The metaphorical sense is that the person who passes his life in subtle devices to escape destiny, and trusts too to philosophical speculation is deprived of the blessings of true wisdom which would make him submissive, and also of spirituality and knowledge of God.

2600. *i.e.*, metaphorically, the worldly wise and philosophical person is always meeting with defeat.

2601. Lit., "through this attack and retreat." The metaphorical sense is that the worldly wise man and philosopher should abandon his subtle devices against destiny and his philosophical speculation in order that he may not be broken and defeated in his vain struggles and fighting, as it were, against God.

2602. *i.e.*, countless persons have been defeated in the vain attempt to turn aside the decrees of God.

2603. "Learn"; lit., "read."

2604. "O covetous man"; *i.e.*, O you who seek more worldly good than God has decreed you should have.

2605. *Cf.* the Qur'ān, l. 35:

"And how many generations have we destroyed before (the time of) these (Meccans), greater than these in power! They passed through, examined, and disposed of lands; (was) there any asylum (for them)?"

That is, none of those generations in spite of their power, and their examining into the nature of lands and use of them, could find any asylum, wherever they went, from the decrees of God. All their devices, wisdom, and discussions could not secure them the object which they sought.

2606. See Note 2555.

2607. *i.e.*, as the previous generations with all their search and striving could not obtain the object sought, so the Persian, the Arab, the Turk, and the Greek could not obtain their object so long as they trusted to names, words, and verbal discussion without agreeing as to the application of all the names which might be applied to that object. The object, metaphorically, is the knowledge of the true natures of all things and of their inclusion in the divine Unity. Such knowledge must entail absolute submission to God's decrees, and it can be obtained, not by philosophical speculation but only

through a spiritual chief who knows the essences of all things and all the names attached to them.

The "duality" spoken of in the first hemistich seems to refer both to the apparent doubling of the object by the application to it of the two different names "angūr," and "'inab," and also to the want of unity in the minds of the contestants through the application to the desired object of words upon which they were not agreed.

2608. The "contending birds" are the worldly wise and philosophical. The "hawk or falcon" is the spiritual guide. "(The beating of) the hawking-drum" is God's call to the Faith, to spiritual knowledge, and the deep knowledge of His Unity. The "King" is God.

The hawking-drum, "ṭabl-e bāz," is a small drum attached to the saddle and beaten by a leathern strap to rouse birds for the hawk to capture. Metaphorically, the meaning is that people should hear the call of God, and be captured, as it were, by the spiritual guide. The parallel is not absolutely perfect, since it is the spiritual guide himself who communicates the call of God to the people. Unless the distich mean that the people should first be roused by the plain call of God as found in the Qur'ān, and then be captured, as it were, by the spiritual guide, and brought into close union with God.

2609. *i.e.*, union in spirituality, divine knowledge, appreciation of God's Unity, and union with and in Him.

2610. *i.e.*, turn towards spirituality, divine knowledge, appreciation of the Unity of God, and union with and in Him. This is apparently the construction which the Author is putting here upon the Qur'ānic passage, in which "turn towards it" means literally, "turn towards the most sacred mosque of Mecca." (See the Qur'ān, ii. 39 and 45.)

2611. "Solomon" in this and the subsequent distichs apparently means God.

2612. "The hawks," or "falcons"; *i.e.*, the prophets and saints.

2613. "A ruin"; *i.e.*, the material world.

2614. This is a remonstrance to those who distrust and fear the prophets and saints. The birds spoken of are the prophets and saints, and Solomon is God.

2615. *i.e.*, they would offer material and spiritual sustenance to the needy.

2616. *i.e.*, The apostle makes plain the way to many persons to the end that they may sanctify and worship God.

The hoopoo was the messenger between Solomon and Bilqīs, Queen of Sheba.

2617. It is implied that it is of no consequence that the apostle be of mean appearance. He is still an apostle.

The words in italics though applied to Muḥammad when on his "Ascension," "Mi'rāj," to the presence of God, are here applied by the Author to any apostle. *Cf.* the Qur'ān, liii. 17, 18:

"His eye turned not aside, nor did it wander;

For he saw the greatest of the signs of his Lord." There is a *jeu de mots* here between "zāgh," "crow," and "mā zāgha," "it turned not aside."

2618. The stork is called "laglag," which is sometimes pronounced "laklak." "Laklak" means also "chatter," or "clatter," and the word is used here to express the clattering cry of the stork. "Lak, lak," in Arabic, means "to thee, to thee," and by this expression it is meant that the apostle (here called stork) attributes all to God, and thus professes his belief that naught but God really exists.

2619. By "doves" are here meant the saints, and by "hawks" kings and other mighty ones of the earth.

2620. *i.e.*, metaphorically, the saint's ecstasy and felicity are from the manifestation of the Beloved, God, in his heart, and not from any external beloved.

2621. *i.e.*, it has in its heart the sweetness of the spiritual vision of God.

2622. the "feet"; *i.e.*, either the "vestiges," or the "felicitous advent."

2623. Lit., "than other peacock-plumaged ones."

2624. By "kingly logics of birds" the Author probably means works on logic translated or prepared by intellectual men at the command of kings. Many works on logic were translated from the Greek for Khalifs. The earliest date is probably about 60 A.H. when some works were translated for the Prince Khālidu 'bnu Yazīd. By "the logic of birds associated with Solomon" are meant the utterances and teaching of the spiritual, the prophets and saints of God, Solomon here having still the sense of God.

"Manṭiqu 'ṭ-ṭairān" in the first hemistich looks like a barbarism, but it is possibly a Persian plural of the Arabic locution taken as a whole. But still the plural "ān" for inanimate things is peculiar, unless it is simply used *metri causa*.

2625. *i.e.*, if you have no spiritual perception of God you cannot understand the language of His prophets and saints and the feelings in their hearts to which that language gives expression.

2626. By "wings" are meant the prophet's or saint's spirit, which, as the Universal Spirit, soars above the material world.

2627. *i.e.*, every movement of the prophet's or saint's spirit, which is the Universal Spirit, embraces all things from the Higher Throne of God, *i.e.*, the Universal Spirit, to the earth; and the sphere of the movements, power, and influence of this spirit is from the earth to the Higher Throne of God, because the Universal Spirit embraces and controls all things, material and spiritual.

2628. *i.e.*, the darkness of irreligion and of the carnal nature.

2629. *Cf.* the Qur'ān, ii. 258, 259:

"God is the friend of those who believe: He will bring them out of darkness into light.

And those who disbelieve,—their friends are Ṭāghūt: they will bring them out of light into darkness."

"Ṭāghūt" is the name of an idol worshipped by the Quraish before Islām. It means also Satan, any idol, or demon, and also the carnal nature, "nafs." (See Notes 769 and 2138).

2630. "Gaz" means a cubit of 26 inches, or an ell of 42 inches.

2631. *i.e.*, you become for the people the standard by which religious and moral acts are measured.

2632. "Lūk," "limp, feeble," means also "creeping," or "staggering."

2633. By "duck" is meant "the spirit or light of Muḥammad" from which all people and things were created. (See Notes 41 and 64).

By "domestic fowl" is meant "the more animal nature of man," "ṭabī'at," or "nafs." The spirit or light of Muḥammad is called a duck because it is at home in the Sea of the Divinity.

"River" would be more suitable in connection with "duck," but "Sea" is preferable in connection with "God." In the Qur'ānic quotation too in Note 2641 the evident sense of "baḥr" is "sea."

2634. *i.e.*, your spirit is from the spirit of Muḥammad; and your carnal nature appertains to the body and worships the body, or appertains to the material world and is a worshipper of it.

2635. "The Sea"; *i.e.*, God.

2636. And she will therefore lead you astray.

2637. *i.e.*, like those under the sway of the spirit.

2638. *i.e.*, you can live in the material and in the spiritual world: you may be swayed by the carnal soul, "nafs," or by the spirit, "rūḥ."

2639. "One whose house is a hole in the earth." This is, I think, the most probable sense of the compound which I read "khāna-kanda." It might be read "khāna-kunda," "one whose house is a clog or fetter to him"; or "khāna-ganda," "one whose house is stinking."

2640. *i.e.*, in virtue of the Qur'ānic text, xvii. 72, you are free and unfettered as a king, and you can move in the material or the spiritual world as you will. (See the next distich and Note).

2641. *Cf.* the Qur'ān, xvii. 72: "And now have we honoured the sons of Adam: by land and by sea have we carried them: food have we provided for them of good things, and with endowments beyond many of our creatures have we endowed them." The sense of the distich is, hasten from the material to the spiritual world: live in the spirit, not the flesh.

I read with B.U., and the H. Com., "Ki(h) '*Ḥamalnā-hum 'ala 'l-bahr*'-ī ba-jān," and not with the T. Com., and the T. Trans., "'*ala 'l-baḥri.*"

2642. *i.e.*, the angels have no carnal nature, and the animals know nothing of the spirit.

2643. Lit., "Discerning with a heart (which is in the enjoyment of) '*It has been revealed to me.*'"

2644. The distich refers to Muḥammad or to prophets generally, and means that the prophets so far as the body is concerned must be like other men. See the preceding distich. The words in italics are from the Qur'ān, xviii. 110:

"Say: '(In truth) I am only a man like you. It has been revealed to me that your God is one only God.'"

2645. "The highest heaven," "charkh-e barīn";

i.e., the "'Arsh," the Higher Throne of God, the Universal Spirit.

2646. *i.e.*, the Sea of the Divinity knows our voice perfectly, and is ready to receive us.

2647. Solomon again means God.

2648. In accordance with the Text (Q., lvii. 4):
"And He is with you wherever you are."

2649. *i.e.*, metaphorically, seek union with God in order that He may protect you from all evils, material and spiritual.

The literal sense is that by your stepping into the Sea the water will form rings, which are likened here to coats of chain-mail which will serve as a protection to you. David's miraculous skill as an armourer has already been alluded to. (See Note 529.)

2650. Lit., "are a bewitching and an enchanter."

The T. Com. mistakenly, I think, takes "ghair-at" as one word, "ghairat," and renders it "the divine jealousy."

2651. *i.e.*, metaphorically, though many may be said to long for union with the Deity, they may not recognise that the inspired words of the prophets shew the way to that felicity, and hence such words only trouble them.

2652. By "the flowing stream" are meant the things of this world, and by "the Water of the Heavens," the spiritual world and the Divinity, which are the causes of the things of this world as the water from the sky is supposed to be of the flowing stream.

2653. This refers to the doctrine that although apparently there are intermediate causes in the world, God is really the immediate cause of everything. He is always the Willer and the Doer.

2654. The T. Com. says the 'Abbādiya were certain scattered desert tribes in the interior of Arabia who

were noted for their earnest devotion. Houtsma and Seligsohn's Encyclopædia of Islām does not however make any mention of such. It is possible that the word may be 'Ibādīya, pronounced by poetic license 'Ibbādiya, members of certain dispersed Arabian tribes, 'Ibād, who in Hīra in Mesopotamia embraced Christianity. The name 'Ibād, the plural of 'Abd, a slave (of God), would show, I think, that these tribes were peculiarly devout. "'Ibādīya," the plural of "'Ibādī," would signify members of these tribes.

2655. The Author shows in the next distich that by "arid ascetic" he means the "ascetic dry as to his place and surroundings."

2656. *i.e.*, lit., the dryness of the desert simoom acted as a corrective to the moistness of his constitution, and produced a balance necessary for health. Metaphorically, the sense is that his temperament was so fresh, human, benign, and full of sensibility, so devoid of harshness, rigidness, austerity, and dryness that it required the addition of some dryness for the maintenance of moral health. This is of course an instance of poetical exaggeration.

2657. "Intoxicated," *i.e.*, with rapture.

2658. Burāq is the name of the animal which is supposed to have carried Muḥammad in an instant from Mecca to Jerusalem and thence to Heaven in his "Ascension," "Mi'rāj."

Duldul is the name of a certain mule presented by Muqauqis to Muḥammad, and by him given to 'Alī.

2659. "In longing"; *i.e.*, longing to communicate with him.

I am taking the reading of the T. Trans., B.U., and the H. Com.:

"Pas bi-māndand ān jamā'at bā niyāz," which though not very good at all events rhymes.

The T. Com. reads:

"Īstādand intiẓār ū dar namāz," which does not rhyme with the second hemistich.

2660. "Ḥablun min masad," "cord of the fibrous bark of the palm-tree," is quoted from the Qur'ān, cxi. 5, but wherefore one can scarcely tell.

2661. The "zunnār" is a belt or cord worn round the waist by Eastern Christians and Jews, and also by Zoroastrians and Brahmans.

2662. The meaning is that God has exhibited in the creation of the heavens out of the region of non-place and the state of nothingness from which He brings all things into existence a place for the supplying of our wants.

Cf. the Qur'ān, li. 22:

"In the heavens is your sustenance, and they contain that which you are promised." As regards this world the sustenance is supplied by means of the rain which comes from the heaven, and as regards the future life it is the paradise promised to believers.

2663. *i.e.*, they became believers after having been unbelievers.

2664. This set were already Muslims, but their faith was strengthened by the darvish's miracle.

Remark upon Note 361.

Owing to the fact that "rafīq" is seldom used in Persian in any sense but that of "companion, comrade, partner, or accomplice," I observed that it was not a suitable address (to the Deity). On looking over my Notes again, however, an additional, I think peculiarly Arabic, sense of the word occurred to me, namely that of "kind, benevolent, or compassionate," which of course would be a suitable address to God. My translation therefore is correct, (see Translation, p. 63), since the word "raqīq" which I conjectured also means "compassionate," but

of course in the circumstances the conjecture is unnecessary.

"Rafīq" in the sense of "compassionate" is connected with the "maṣdar," "rifq," and in the sense of "companion," with the "maṣdar," "rafāqat."